George Shiffner

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The BOOK of

COMMON PRAYER,

And ADMINISTRATION of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies of the Church,

According to the USE of

The Church of England:

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be ſung or ſaid in Churches;

And the FORM or MANNER

Of Making, Ordaining, and Conſecrating

OF

BISHOPS, PRIESTS, and DEACONS.

OXFORD,

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MDCCLXXXIV.

CUM PRIVILEGIO.

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PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord king *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites, and Ceremonies in the Church of *England,* which was ſet forth in one Book, intituled, *The Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites in the Church of* England, Authorized by Act of Parliament, holden in the fifth and ſixth years of our ſaid late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Adminiſtration of the Sacraments;* The which was repealed and taken away by Act of Parliament, in the firſt Year of the Reign of our late Sovereign Lady Queen *Mary,* to the great decay of the due honour of God, and diſcomfort to the Profeſſor's of the Truth of Chriſt's Religion:

Be it therefore enacted by the Authority of this preſent Parliament, That the ſaid Statute of Repeal, and every thing therein contained, only concerning the ſaid Book, and the Service, Adminiſtration of Sacraments, Rites and Ceremonies contained or appointed in or by the ſaid Book, ſhall be void and of none effect, from and after the Feaſt of the Nativity of St. *John Baptiſt* next coming: and that the ſaid Book with the Order of Service, and of the Adminiſtration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, ſhall ſtand, and be, from and after the ſaid Feaſt of the Nativity of St. *John Baptiſt,* in full force and effect, according to the tenor and effect of this Statute: Any thing in the foreſaid Statute of Repeal to the contrary notwithſtanding.

And further be it Enacted by the Queen's Highneſs, with the aſſent of the Lords and Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters in any Cathedral, or Pariſh Church, or other place within this Realm of *England, Wales,* and the Marches of the ſame, or other the Queen's Dominions, ſhall from and after the Feaſt of the Nativity of St. *John Baptiſt* next coming, be bounden to ſay and uſe the Mattins, Evenſong, Celebration of the Lord's Supper, and Adminiſtration of each of the Sacraments, and all their common and open Prayer, in ſuch order and form as is mentioned in the ſaid Book, ſo Authorized by Parliament in the ſaid fifth and ſixth Years of the Reign of King *Edward* the Sixth ; with one alteration, or addition of certain Leſſons to be uſed on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwiſe. And that if any manner of Parſon, Vicar, or other whatſoever Miniſter, that ought or ſhould ſing or ſay Common Prayer mentioned in the ſaid Book, or miniſter the Sacraments, from and after the feaſt of the Nativity of St. *John Baptiſt* next coming, refuſe to uſe the ſaid Common Prayer, or to miniſter the Sacraments in ſuch Cathedral or Pariſh Church, or other places as he ſhould uſe to miniſter the ſame, in ſuch order and form as they be mentioned and ſet forth in the ſaid Book ; or ſhall, wilfully or obſtinately ſtanding in the ſame, uſe any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper openly or privily, or Mattins, Evenſong, Adminiſtration of the Sacraments, or other open Prayers, than is mentioned and ſet forth in the ſaid Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches or Private Chapels, or Oratories, commonly called the Service of the Church*] or ſhall preach, declare, or ſpeak any thing in the derogation or depraving of the ſaid Book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact, ſhall loſe and forfeit to the Queen's Highneſs, her Heirs and Succeſſors, for his firſt Offence, the profit of all his Spiritual Benefices, or Promotions, coming or ariſing in one whole Year next after his Conviction : And alſo that the Perſon ſo convicted, ſhall for the ſame Offence ſuffer Impriſonment by the ſpace of ſix Months, without Bail or Mainpriſe. And if any ſuch Perſon, once convict of any Offence concerning the Premiſſes, ſhall after his firſt conviction eftſoons offend, and be thereof in form aforeſaid lawfully convict ; That then the ſame Perſon ſhall, for his ſecond offence, ſuffer Impriſonment by the ſpace of one whole Year, and alſo ſhall therefore be deprived, *ipſo facto*, of all his Spiritual Promotions: and, That it ſhall be lawful to all Patrons, or Donors of all and ſingular the ſame Spiritual Promotions, or of any of them, to preſent or collate to the ſame, as though the Perſon or Perſons ſo offending were dead. And that if any ſuch Perſon or Perſons, after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the Premiſſes the third time, and ſhall be thereof in form aforeſaid lawfully convicted ; That then the Perſon ſo offending, and convicted the third time, ſhall be deprived, *ipſo facto*, of all his Spiritual Promotions, and alſo ſhall ſuffer impriſonment during his life. And if the Perſon that ſhall offend, and be convicted in form aforeſaid, concerning any of the Premiſſes, ſhall not be beneficed, nor have any Spiritual Promotion, that then the ſame Perſon ſo offending and convict, ſhall, for the firſt offence, ſuffer impriſonment during one whole Year next after his ſaid Conviction, without Bail or Mainpriſe. And if any ſuch Perſon, not having any ſpiritual Promotion, after his firſt Conviction ſhall eftſoons offend in any thing concerning the Premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted, that then the ſame Perſon ſhall, for his ſecond offence, ſuffer impriſonment during his Life.

And it is Ordained and Enacted by the Authority aforeſaid, That if any Perſon or Perſons whatſoever, after the ſaid Feaſt of the Nativity of St. *John Baptiſt* next coming, ſhall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or ſpeak any thing in the derogation, depraving, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof : or ſhall by open fact, deed, or by open threatenings, compel or cauſe, or otherwiſe procure or maintain any Parſon, Vicar, or other Miniſter in any Cathedral or Pariſh Church, or in Chapel, or in any other place, to ſing or ſay any common or open Prayer, or to miniſter any Sacrament otherwiſe, or in any other manner and form than is mentioned in the ſaid Book ; or that by any of the ſaid means ſhall unlawfully interrupt, or let any Parſon, Vicar, or other Miniſter, in any Cathedral or Pariſh Church, Chapel, or any other place, to ſing or ſay common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and form as is mentioned in the ſaid Book ; that then every ſuch Perſon, being thereof lawfully convicted, in form abovesaid, ſhall forfeit to the Queen our Sovereign Lady, her Heirs and Succeſſors, for the firſt Offence, an hundred marks. And if any Perſon or Perſons, being once convict of any ſuch Offence, eftſoons offend againſt any of the laſt recited Offences, and ſhall in form aforeſaid be thereof lawfully convict ; that the ſame Perſon ſo offending, and convict, ſhall, for the ſecond Offence, forfeit to the Queen our Sovereign Lady, her Heirs and Succeſſors, four hundred Marks. And if any Perſon, after he in form aforeſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form aforeſaid lawfully convict, that then every Perſon ſo offending and convict, ſhall, for his third offence, forfeit to our Sovereign

Lady the Queen, all his Goods and Chattles, and ſhall ſuffer Impriſonment during his Life. And if any Perſon or Perſons, that for his firſt offence concerning the Premiſſes, ſhall be convict in form aforeſaid, do not pay the Sum to be paid by virtue of his Conviction, in ſuch manner and form as the ſame ought to be paid, within ſix Weeks next after his Conviction; That then every Perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſaid Sum, ſuffer Impriſonment by the ſpace of ſix Months, without Bail or Mainpriſe. And if any Perſon or Perſons, that for his ſecond offence concerning the Premiſſes, ſhall be convict in form aforeſaid, do not pay the ſaid Sum to be paid by virtue of his Conviction and this Eſtatute, in ſuch manner and form as the ſame ought to be paid, within ſix Weeks next after his ſaid ſecond Conviction; That then every Perſon ſo convicted, and not paying the ſame, ſhall for the ſame ſecond Offence, inſtead of the ſaid Sum, ſuffer Impriſonment during twelve Months, without Bail or Mainpriſe. And that from and after the ſaid Feaſt of the Nativity of St. *John Baptiſt* next coming, all and every Perſon and Perſons inhabiting within this Realm, or any other the Queen's Majeſty's Dominions, ſhall diligently and faithfully, having no lawful or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their Pariſh Church or Chapel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch Service of God ſhall be uſed in ſuch time of let, upon every Sunday, and other days ordained and uſed to be kept as Holy-days, and then and there to abide orderly and ſoberly, during the time of Common Prayer, Preaching, or other Service of God there to be uſed, and miniſtered; upon pain of Puniſhment by the Cenſures of the Church, and alſo upon pain that every Perſon ſo offending, ſhall forfeit for every ſuch Offence, twelve Pence, to be levied by the Church-wardens of the Pariſh where ſuch Offence ſhall be done, to the uſe of the Poor of the ſame Pariſh, of the Goods, Lands and Tenements of ſuch Offender, by way of Diſtreſs.

And for the due execution hereof, the Queen's moſt excellent Majeſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, do in God's name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their Dioceſes and Charges, as they will anſwer before God, for ſuch evils and plagues wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholeſome law. And for their Authority in this behalf, Be it further Enacted by the Authority aforeſaid, That all and ſingular the ſaid Archbiſhops, Biſhops, and other their Officers exerciſing Eccleſiaſtical Juriſdiction, as well in place exempt as not exempt, within their Dioceſes, ſhall have full Power and Authority by this Act, to reform, correct and puniſh by Cenſures of the Church, all and ſingular Perſons which ſhall offend within any of their Juriſdictions, or Dioceſes, after the ſaid Feaſt of the Nativity of St. *John Baptiſt* next coming, againſt this Act and Statute; any other Law, Statute, Privilege, Liberty, or Proviſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtice of Aſſize, ſhall have full Power and Authority in every of their open and general Seſſions, to enquire, hear, and determine all and all manner of Offences, that ſhall be committed or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make Proceſs for the execution of the ſame, as they may do againſt any Perſon being indicted before them of Treſpaſs, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, join and aſſociate himſelf by virtue of this Act, to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſize, at every of the ſaid open and general Seſſions to be holden in any place within his Dioceſe, for and to the enquiry, hearing, and determining of the Offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services, ſhall at the Coſts and Charges of the Pariſhioners of every Pariſh and Cathedral Church, be attained and gotten before the ſaid Feaſt of the Nativity of St. *John Baptiſt* next following; and that all ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of St. *John Baptiſt*, ſhall within three weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in uſe according to this Act.

And be it further Enacted by the Authority aforeſaid, That no Perſon or Perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unleſs he or they ſo offending, be thereof indicted at the next general Seſſions, to be holden before any ſuch Juſtices of Oyer and

Determiner, or Juſtices of Aſſize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third Offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and all other Head-Officers, of all and ſingular Cities, Boroughs, and Towns Corporate within this Realm, *Wales*, and the Marches of the ſame, to the which Juſtices of Aſſize do not commonly repair, ſhall have full Power and Authority by virtue of this Act, to enquire, hear, and determine the Offences aboveſaid, and every of them, yearly within fifteen Days after the Feaſt of *Eaſter* and St. *Michael* the Archangel, in like manner and form as Juſtices of Aſſize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops and Biſhops, and every of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical Juriſdiction, ſhall have full Power and Authority, by virtue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their Juriſdiction, at any other time and place, to take Accuſations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Juriſdictions, and Authority, and to puniſh the ſame by Admonition, Excommunication, Sequeſtration or Deprivation, and other Cenſures and Proceſs, in like form, as heretofore hath been uſed in like Caſes by the Queen's Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever Perſon offending in the Premiſſes, ſhall for their offences, firſt receive puniſhment of the Ordinary, having a Teſtimonial thereof under the ſaid Ordinary's Seal, ſhall not for the ſame Offence eftſoons be convicted before the Juſtices: And likewiſe receiving for the ſaid Offence, Puniſhment firſt by the Juſtices, ſhall not for the ſame Offence eftſoons receive Puniſhment of the Ordinary: any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof, ſhall be retained, and be uſed, as was in this Church of *England*, by Authority of Parliament, in the ſecond Year of the Reign of King *Edward* the Sixth, until other Order ſhall be therein taken by the Authority of the Queen's Majeſty, with the Advice of her Commiſſioners appointed and authorized under the Great Seal of *England* for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm. And alſo, that if there ſhall happen any Contempt or Irreverence to be uſed in the Ceremonies or Rites of the Church, by the miſuſing of the Orders appointed in this Book, the Queen's Majeſty may, by the like advice of the ſaid Commiſſioners or Metropolitan ordain and publiſh ſuch further Ceremonies or Rites as may be moſt for the Advancement of God's Glory, the edifying of his Church, and the due reverence of Chriſt's holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer, is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queen's Dominions or Countries, ſhall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Adminiſtration of Sacraments, and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons, in the Church of England.

XIV. CAROLI II.

WHereas in the firſt Year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies of the Church of *England* (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, intituled, *The Book of Common Prayer and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoined to be uſed by Act of Parliament, holden in the ſaid firſt Year of the ſaid late Queen, intituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Adminiſtration of the Sacraments*, very comfortable to all good people deſirous to live in Chriſtian Converſation, and moſt profitable to the Eſtate of this Realm, upon the which the Mercy, Favour,

vour, and Bleſſing of Almighty God is in no wiſe ſo readily and plentifully poured, as by Common Prayers, due uſing of the Sacraments, and often preaching of the Goſpel, with devotion of the hearers: And yet this notwithſtanding a great number of people in divers parts of this Realm, following their own ſenſuality, and living without knowledge and due fear of God, do wilfully and ſchiſmatically abſtain and refuſe to come to their Pariſh Churches, and other publick places where Common Prayer, Adminiſtration of the Sacraments, and Preaching of the Word of God is uſed upon the Sundays, and other days ordained and appointed to be kept and obſerved as Holy-days: And whereas by the great and ſcandalous neglect of Miniſters in uſing the ſaid Order or Liturgy ſo ſet forth and enjoined, as aforeſaid, great miſchiefs and inconveniences, during the time of the late unhappy troubles, have ariſen and grown; and many people have been led into Factions and Schiſms, to the great decay and Scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for ſettling the peace of the Church, and for allaying the preſent diſtempers, which the indiſpoſition of the time hath contracted, The King's Majeſty (according to his Declaration of the five and twentieth of *October*, One thouſand ſix hundred and ſixty) granted his Commiſſion under the Great Seal of *England*, to ſeveral Biſhops, and other Divines, to review the Book of Common Prayer, and to prepare ſuch Alteration and Additions as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majeſty called and aſſembled, (and now ſitting) His Majeſty hath been pleaſed to authorize and require the Preſident of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common Prayer, and the Book of the Form and Manner of the Making and Conſecrating of Biſhops, Prieſts and Deacons: And that after mature conſideration, they ſhould make ſuch Additions and Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; and ſhould exhibit and preſent the ſame to His Majeſty in writing, for his further allowance or Confirmation: Since which time, upon full and mature deliberation, they the ſaid Preſidents, Biſhops and Clergy of both Provinces, have accordingly reviewed the ſaid Books, and have made ſome Alterations which they think fit to be inſerted to the ſame; and ſome additional Prayers to the ſaid Book of Common Prayer, to be uſed upon proper and emergent occaſions; and have exhibited and preſented the ſame unto His Majeſty in writing, in one Book, intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons:* All which His Majeſty having duly conſidered, hath fully approved and allowed the ſame, and recommended to this preſent Parliament, that the ſaid Books of Common Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts, and Deacons, with the Alterations and Additions which have been ſo made and preſented to His Majeſty by the ſaid Convocations, be the Book, which ſhall be appointed to be uſed by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Univerſities, and the Colleges of *Eaton* and *Wincheſter*, and in all Pariſh Churches and Chapels, within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make or Conſecrate Biſhops, Prieſts, or Deacons, in any of the ſaid places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit: Now in regard that nothing conduceth more to the ſettling of the Peace of this Nation (which is deſired of all good men) nor to the honour of our Religion, and the propagation thereof, than an univerſal agreement in the Publick Worſhip of Almighty God; and to the intent that every Perſon within this Realm, may certainly know the rule, to which he is to conform in Publick Worſhip, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom, Biſhops, Prieſts and Deacons are, and ought to be Made, Ordained and Conſecrated;

Be it Enacted by the King's Moſt Excellent Majeſty, by the advice, and with the conſent of the Lords Spiritual and Temporal, and of the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters, in any Cathedral, Collegiate or Pariſh Church or Chapel, or other place of Publick Worſhip within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, ſhall be bound to ſay and uſe the Morning Prayer, Evening Prayer, Celebration and Adminiſtration of both the Sacraments, and all other the Publick and Common Prayer, in ſuch order and form as is mentioned in the ſaid Book annexed and joined in this preſent Act, and intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments,*

Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of England: *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons:* And that the Morning and Evening Prayers therein contained, ſhall upon every Lord's Day, and upon all other days and occaſions, and at the times therein appointed, be openly and ſolemnly read by all and every Miniſter or Curate, in every Church, Chapel, or other place of Publick Worſhip within this Realm of *England*, and places aforeſaid.

And to the end that Uniformity in the Publick Worſhip of God (which is ſo much deſired) may be ſpeedily effected; Be it further Enacted by the Authority aforeſaid, That every Parſon, Vicar, or other Miniſter whatſoever, who now hath, and enjoyeth any Eccleſiaſtical Benefice or Promotion, within this Realm of *England*, or places aforeſaid, ſhall in the Church, Chapel, or place of Publick Worſhip belonging to his ſaid Benefice or Promotion, upon ſome Lord's Day before the Feaſt of St. *Bartholomew*, which ſhall be in the Year of our Lord God One thouſand ſix hundred ſixty and two, openly, publickly, and ſolemnly, read the Morning and Evening Prayer appointed to be read by, and according to the ſaid Book of Common Prayer, at the times thereby appointed; and after ſuch reading thereof, ſhall openly and publickly, before the Congregation there aſſembled, declare his unfeigned aſſent and conſent to the Uſe of all things in the ſaid Book contained and preſcribed, in theſe words and no other;

I *A. B.* Do hereby declare my unfeigned aſſent and conſent to all and every thing contained and preſcribed in and by the Book intituled, *The Book of Common Prayer, and Adminiſtratiou of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons.*

And that all and every ſuch Perſon, who ſhall (without ſome lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, or (in caſe of ſuch impediment) within one month after ſuch impediment removed, ſhall, *ipſo facto*, be deprived of all his Spiritual Promotions: And that from thenceforth it ſhall be lawful to and for all Patrons, and Donors of all and ſingular the ſaid Spiritual Promotions, or of any of them, according to their reſpective Rights and Titles, to preſent or collate to the ſame, as though the perſon or perſons ſo offending or neglecting were dead.

And be it further Enacted by the Authority aforeſaid, That every Perſon who ſhall hereafter be preſented or collated, or put into any Eccleſiaſtical Benefice or Promotion, within this Realm of *England*, and places aforeſaid, ſhall in the Church, Chapel, or place of Publick Worſhip belonging to his ſaid Benefice or Promotion, within two months next after that he ſhall be in the actual poſſeſſion of the ſaid Eccleſiaſtical Benefice or Promotion, upon ſome Lord's Day, openly, publickly, and ſolemnly, read the Morning and Evening Prayers, appointed to be read by, and according to the ſaid Book of Common Prayer, at the times thereby appointed; and after ſuch reading thereof, ſhall openly and publickly, before the congregation there aſſembled, declare his unfeigned aſſent and conſent to the uſe of all things therein contained and preſcribed, according to the form before appointed: And that all and every ſuch perſon, who ſhall (without ſome lawful Impediment to be allowed and approved by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, (or in caſe of ſuch Impediment, within one month after ſuch Impediment removed) ſhall, *ipſo facto*, be deprived of all his ſaid Eccleſiaſtical Benefices and Promotions: And that from thenceforth it ſhall and may be lawful to, and for all Patrons and Donors of all and ſingular the ſaid Eccleſiaſtical Benefices and Promotions, or any of them, according to their reſpective Rights and Titles, to preſent or collate to the ſame, as though the Perſon or Perſons ſo offending or neglecting were dead.

And be it further Enacted by the Authority aforeſaid, That in all places, where the proper Incumbent of any Parſonage, or Vicarage, or Benefice with cure, doth reſide on his Living, and keep a Curate, the Incumbent himſelf in perſon (not having ſome lawful Impediment to be allowed by the Ordinary of the place) ſhall once (at the leaſt) in every month, openly and publickly read the Common Prayers and Service, in and by the ſaid Book preſcribed; and (if there be occaſion) adminiſter each of the Sacraments, and other Rites of the Church, in the Pariſh Church or Chapel of or belonging to the ſame Parſonage, Vicarage, or Benefice, in ſuch order, manner, and form, as in and by the ſaid Book is appointed, upon pain to forfeit the ſum of five pounds to the uſe of the Poor of the Pariſh for every offence, upon conviction by confeſſion, or proof of two credible witneſſes upon Oath, before two Juſtices of the Peace of the County, City, or Town Corporate where the offence ſhall be committed (which Oath the ſaid Juſtices are hereby impowered to adminiſter) and in default of payment within ten days, to be levied by diſtreſs and ſale of the goods and chattels of the offender, by the Warrant of the ſaid Juſtices, by the Churchwardens or Overſeers of the Poor of the ſaid Pariſh, rendering the ſurpluſage to the party.

And be it further Enacted by the Authority aforeſaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Maſters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, Houſe of Learning, or Hoſpital, and every publick Profeſſor and Reader in either of the Univerſities, and in every College elſewhere, and every Parſon, Vicar, Curate, Lecturer, and every other Perſon in holy Orders, and every Schoolmaſter keeping any publick or private School, and every Perſon inſtructing or teaching any Youth in any Houſe or private Family, as a Tutor or Schoolmaſter, who upon the firſt day of *May*, which ſhall be in the Year of our Lord God One thouſand ſix hundred ſixty-two, or at any time thereafter ſhall be Incumbent, or have poſſeſſion of any Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſor's place, or Reader's place, Parſonage, Vicarage, or any other Eccleſiaſtical Dignity or Promotion, or of any Curate's place, Lecture or School; or ſhall inſtruct or teach any Youth, as Tutor or School-maſter, ſhall before the Feaſt-day of Saint *Bartholomew*, which ſhall be in the Year of our Lord One thouſand ſix hundred ſixty-two, or at or before his, or their reſpective admiſſion, to be Incumbent, or have poſſeſſion aforeſaid, ſubſcribe the Declaration or Acknowledgement following, *ſcilicet*,

“I *A. B.* Do declare, That it is not lawful upon any pretence whatſoever to take arms againſt the King; and that I do abhor that traiterous Poſition of taking Arms by his Authority againſt his Perſon, or againſt thoſe that are commiſſioned by him; and that I will conform to the Liturgy of the Church of *England*, as it is now by Law eſtabliſhed. And I do declare, that I do hold there lies no obligation upon me, or on any other perſon, from the Oath commonly called *The Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the ſame was in itſelf an unlawful Oath, and impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom.”

Which ſaid Declaration and Acknowledgement ſhall be ſubſcribed by every of the ſaid Maſters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or Houſe of Learning, and by every publick Profeſſor and Reader in either of the Univerſities, before the Vice-Chancellor of the reſpective Univerſities for the time being, or his Deputy: And the ſaid Declaration or Acknowledgement ſhall be ſubſcribed before the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſe, by every other perſon hereby enjoined to ſubſcribe the ſame; upon pain, that all and every of the perſons aforeſaid failing in ſuch ſubſcription, ſhall loſe and forfeit ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſor's place, Reader's place, Parſonage, Vicarage, Eccleſiaſtical Dignity or Promotion, Curate's place, Lecture and School, and ſhall be utterly diſabled, and, *ipſo facto*, deprived of the ſame: And that every ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſor's place, Reader's place, Parſonage, Vicarage, Eccleſiaſtical Dignity or Promotion, Curate's place, Lecture and School, ſhall be void, as if ſuch perſon ſo failing were naturally dead.

And if any School-maſter, or other perſon, inſtructing or teaching Youth in any private Houſe or Family, as a Tutor or School-maſter, ſhall inſtruct or teach any Youth, as a Tutor or School-maſter, before Licence obtained from his reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſe, according to the Laws and Statutes of this Realm, (for which he ſhall pay twelve-pence only) and before ſuch ſubſcription and acknowledgement made, as aforeſaid: Then every ſuch School-maſter, and other, inſtructing and teaching, as aforeſaid, ſhall for the firſt offence ſuffer three Months Impriſonment without Bail or Mainpriſe; and for every ſecond, and other ſuch offence, ſhall ſuffer three Months Impriſonment without Bail or Mainpriſe, and alſo forfeit to His Majeſty the Sum of five pounds.

And after ſuch ſubſcription made, every ſuch Parſon, Vicar, Curate and Lecturer, ſhall procure a Certificate under the Hand and Seal of the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſe (who are hereby enjoined and required upon demand to make and deliver the ſame) and ſhall publickly and openly read the ſame, together with the Declaration or Acknowledgement aforeſaid, upon ſome Lord's Day within three Months then next following, in his Pariſh-Church, where he is to officiate, in the preſence of the Congregation there aſſembled, in the time of Divine Service; upon pain that every perſon failing therein, ſhall loſe ſuch Parſonage, Vicarage, or Benefice, Curate's place, or Lecturer's place reſpectively, and ſhall be utterly diſabled, and, *ipſo facto*, deprived of the ſame; and that the ſaid Parſonage, Vicarage, or Benefice, Curate's place, or Lecturer's place, ſhall be void as if he was naturally dead.

Provided always, That from and after the twenty-fifth Day of *March*, which ſhall be in the Year of our Lord God One thouſand ſix hundred eighty-two, there ſhall be omitted in the ſaid Declaration, or Acknowledgement ſo to be ſubſcribed and read, theſe words following, *ſcilicet:*

" AND I do declare, That I do hold there
" lies no Obligation upon me, or on any
" other perſon, from the Oath commonly called,
" *The Solemn League and Covenant*, to endeavour
" any change or alteration of Government either
" in Church or State; and that the ſame was in
" itſelf an unlawful Oath, and impoſed upon the
" Subjects of this Realm againſt the known Laws
" and Liberties of this Kingdom."

So as none of the perſons aforeſaid, ſhall from thenceforth be at all obliged to ſubſcribe or read that part of the ſaid Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the feaſt of St. *Bartholomew*, which ſhall be in the Year of our Lord One thouſand ſix hundred ſixty and two, no Perſon, who now is Incumbent, and in poſſeſſion of any Parſonage, Vicarage or Benefice, and who is not already in holy Orders by Epiſcopal Ordination, or ſhall not before the ſaid Feaſt-day of St. *Bartholomew* be ordained Prieſt or Deacon, according to the Form of Epiſcopal Ordination, ſhall have, hold, or enjoy the ſaid Parſonage, Vicarage, Benefice with Cure, or other Eccleſiaſtical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; but ſhall be utterly diſabled, and, *ipſo facto*, deprived of the ſame; and all his Eccleſiaſtical Promotions ſhall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforeſaid, That no Perſon whatſoever ſhall thenceforth be capable to be admitted to any Parſonage, Vicarage, Benefice, or other Eccleſiaſtical Promotion or Dignity whatſoever, nor ſhall preſume to conſecrate and adminiſter the holy Sacrament of the Lord's Supper, before ſuch time as he ſhall be ordained Prieſt, according to the form and manner in and by the ſaid Book preſcribed, unleſs he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every Offence the ſum of one hundred pounds; one moiety thereof to the King's Majeſty, the other moiety thereof to be equally divided between the Poor of the Pariſh where the offence ſhall be committed, and ſuch perſon or perſons as ſhall ſue for the ſame by Action of Debt, Bill, Plaint, or Information, in any of his Majeſty's Courts of Record, wherein no Eſſoign, Protection, or Wager of Law ſhall be allowed, and to be diſabled from taking, or being admitted into the Order of Prieſt, by the ſpace of one whole Year then next following.

Provided, That the Penalties in this Act ſhall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majeſty, his Heirs and Succeſſors in *England*.

Provided always, That no Title to confer, or preſent by Lapſe, ſhall accrue by any avoidance or deprivation *ipſo facto* by virtue of this Statute, but after ſix months after notice of ſuch avoidance or deprivation given by the Ordinary to the Patron, or ſuch Sentence of deprivation openly and publickly read in the Pariſh-Church of the Benefice, Parſonage or Vicarage becoming void, or whereof the Incumbent ſhall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforeſaid, That no Form or Order of Common Prayers, Adminiſtration of Sacraments, Rites or Ceremonies, ſhall be openly uſed in any Church, Chapel, or other publick Place, of or in any College or Hall in either of the Univerſities, the Colleges of *Weſtminſter*, *Wincheſter*, or *Eaton*; or any of them, other than what is preſcribed, and appointed to be uſed in and by the ſaid Book; and that the preſent Governor, or Head of every College and Hall in the ſaid Univerſities, and of the ſaid Colleges of *Weſtminſter*, *Wincheſter*, and *Eaton*, within one Month after the Feaſt of St. *Bartholomew*, which ſhall be in the year of our Lord One thouſand ſix hundred ſixty and two; and every Governor or Head of any of the ſaid Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admiſſion into the ſame Government or Headſhip, ſhall openly and publickly in the Church, Chapel, or other publick Place of the ſame College or Hall, and in the preſence of the Fellows and Scholars of the ſame, or the greater part of them then reſident, ſubſcribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the ſaid Book, and declare his unfeigned Aſſent and Conſent unto, and Approbation of the ſaid Articles, and of the ſame Book, and to the uſe of all the Prayers, Rites and Ceremonies, Forms and Orders in the ſaid Book preſcribed and contained, according to the Form aforeſaid; and that all ſuch Governors, or Heads of the ſaid Colleges or Halls, or any of them, as are, or ſhall be in holy Orders, ſhall once (at leaſt in every quarter of the year, not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the ſaid Book appointed to be read in the Church, Chapel, or other public Place of the ſame College or Hall; upon pain to loſe, and be ſuſpended of and from all the Benefits and Profits belonging to the ſame Government or Headſhip, by the Space of ſix Months, by the Viſitor or Viſitors of the ſame College or Hall; and if any Governor or Head of any College or Hall, ſuſpended for not ſubſcribing unto the ſaid Articles and Book, or for not reading of the Morning Prayer and Service, as aforeſaid, ſhall not at, or before the end of ſix Months next after ſuch Suſpenſion, ſubſcribe unto the ſaid Articles and Book, and declare his Conſent thereunto, as aforeſaid, or read the Morning Prayer and Service, as aforeſaid, then ſuch Government or Headſhip ſhall be, *ipſo facto*, void.

Provided always, That it ſhall and may be lawful to uſe the Morning and Evening Prayer, and all other Prayers and Services preſcribed in and by the ſaid Book, in the Chapels or other public Places of the reſpective Colleges and Halls in both the Univerſities, in the Colleges of *Weſtminſter*, *Wincheſter*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latin; any thing in this Act contained to the contrary notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That no Perſon ſhall be, or be received as a Lecturer, or permitted, ſuffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other Place of publick Worſhip, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unleſs he be firſt approved, and thereunto licenſed by the Archbiſhop of the Province, or Biſhop of the Dioceſe, or (in caſe the See be void) by the Guardian of the Spiritualities, under his Seal; and ſhall in the preſence of the ſame Archbiſhop, or Biſhop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Aſſent to the ſame; and that every perſon and perſons, who now is, or hereafter ſhall be licenſed, aſſigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or place of Publick Worſhip within this Realm of *England*, or places aforeſaid, the firſt time he preacheth (before his Sermon) ſhall openly, publickly, and ſolemnly read the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, and then and there publickly and openly declare his Aſſent unto, and Approbation of the ſaid Book, and to the uſe of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and preſcribed, according to the Form before appointed in this Act; and alſo ſhall upon the firſt Lecture-day of every Month afterwards, ſo long as he continues Lecturer, or Preacher there, at the place appointed for his ſaid Lecture or Sermon, before his ſaid Lecture or Sermon, openly, publickly, and ſolemnly read the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, at which the ſaid Lecture or Sermon is to be preached, and after ſuch Reading thereof, ſhall openly and publickly, before the Congregation there aſſembled, declare his unfeigned Aſſent and Conſent unto, and Approbation of the ſaid Book, and to the uſe of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and preſcribed, according to the Form aforeſaid; and that all and every ſuch Perſon or Perſons who ſhall neglect or refuſe to do the ſame, ſhall from thenceforth be diſabled to preach the ſaid, or any other Lecture or Sermon in the ſaid, or any other Church, Chapel, or Place of publick Worſhip, until ſuch time as he and they ſhall openly, publickly, and ſolemnly read the Common Prayers and Service appointed by the ſaid Book, and conform in all points to the things therein appointed and preſcribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the ſaid Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it ſhall be ſufficient for the ſaid Lecturer, openly at the time aforeſaid, to declare his Aſſent and Conſent to all things contained in the ſaid Book, according to the Form aforeſaid.

And be it further Enacted by the Authority aforeſaid, That if any Perſon, who is by this Act diſabled to preach any Lecture or Sermon, ſhall during the time that he ſhall continue and remain ſo diſabled, preach any Sermon or Lecture; that then for every ſuch offence, the Perſon and Perſons ſo offending ſhall ſuffer three months Impriſonment in the Common Goal without Bail or Mainpriſe; and that any two Juſtices of the Peace of any County of this Kingdom and places aforeſaid, and the Mayor or other chief Magiſtrate of any City or Town-Corporate within the ſame, upon Certificate from the Ordinary of the place made to him or them of the offence committed, ſhall and are hereby required to commit the perſon or perſons ſo offending, to the Goal of the ſame County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforeſaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, ſhall be openly, publickly, and ſolemnly read by ſome Prieſt or Deacon, in the Church, Chapel, or Place of Publick Worſhip where the ſaid Sermon or Lecture is to be preached, before ſuch Sermon or Lecture be preached; and the Lecturer then to preach ſhall be preſent at the reading thereof.

Provided nevertheleſs, That this Act ſhall not extend to the Univerſity Churches in the Univerſities of this Realm, or either of them, when or at ſuch times as any Sermon or Lecture is preached or read in the ſame Churches, or any of them, for, or as the public Univerſity Sermon or Lecture; but that the ſame Sermons and Lectures may be preached or read in ſuch ſort and manner as the ſame have been heretofore preached or read; this Act, or any thing herein contained to the contrary thereof in any wiſe notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That the ſeveral good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Adminiſtration of the Sacraments, within this Realm of *England*, and places aforeſaid, ſhall ſtand in full force and ſtrength, to all intents and purpoſes whatſoever, for the eſtabliſhing and confirming of the ſaid Book, intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England : *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons,* herein before mentioned to be joined and annexed to this Act; and ſhall be applied, practiſed, and put in uſe for the puniſhing of all offences contrary to the ſaid Laws, with relation to the Book aforeſaid, and no other.

Provided always, and be it further Enacted by the Authority aforeſaid, That in all thoſe Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the preſent occaſion, according to the direction of lawful Authority.

Provided alſo, and be it Enacted by the Authority aforeſaid, That a true Printed Copy of the ſaid Book, intituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the Church of* England : *together with the Pſalter or Pſalms of* David, *pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons,* ſhall at the coſts and charges of the Pariſhoners of every Pariſh Church and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feaſt-day of St. *Bartholomew*, in the Year of our Lord One thouſand ſix hundred ſixty and two, upon pain of forfeiture of three pounds by the month, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh, or Chapelry, Cathedral Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of *Hereford*, St. *David's*, *Aſaph*, *Bangor*, and *Landaff*, and their Succeſſors, ſhall take ſuch Order among themſelves, for the ſoul's health of the Flocks committed to their charge within *Wales*, that the Book hereunto annexed be truly and exactly tranſlated into the *Britiſh* or *Welſh* Tongue; and that the ſame ſo tranſlated, and being by them, or any three of them at the leaſt, viewed, peruſed and allowed, be imprinted to ſuch number at leaſt, ſo that one of the ſaid Books ſo tranſlated and imprinted, may be had for every Cathedral, Collegiate and Pariſh-Church, and Chapel of Eaſe in the ſaid reſpective Dioceſes and places in *Wales*, where the *Welſh* is commonly ſpoken or uſed, before the firſt day of *May*, One thouſand ſix hundred ſixty-five; and that from and after the imprinting and publiſhing of the ſaid Book ſo tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all *Wales* within the ſaid Dioceſes where the *Welſh* Tongue is commonly uſed, in the *Britiſh* or *Welſh* Tongue, in ſuch manner and form as is preſcribed according to the Book hereunto annexed to be uſed in the *Engliſh* Tongue, differing nothing in any Order or Form from the ſaid *Engliſh* Book; for which Book ſo tranſlated and imprinted, the Church-wardens of every of the ſaid Pariſhes ſhall pay out of the Pariſh-Money in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Account; and that the ſaid Biſhops and their ſucceſſors, or any three of them at the leaſt, ſhall ſet and appoint the Price for which the ſaid Book ſhall be ſold : And one other Book of Common Prayer in the *Engliſh* Tongue, ſhall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welſh* is to be had by force of this Act, before the firſt day of *May*, One thouſand ſix hundred ſixty and four; and the ſame Book to remain in ſuch convenient places, within the ſaid Churches, that ſuch as underſtand them may reſort at all convenient times to read and peruſe the ſame, and alſo ſuch as do not underſtand the ſaid language, may, by conferring both Tongues together, the ſooner attain to the knowledge of the *Engliſh* Tongue ; any thing in this Act to the contrary notwithſtanding: And until printed Copies of the ſaid Book, ſo to be tranſlated, may be had and provided, The Form of Common Prayer eſtabliſhed by Parliament, before the making of this Act, ſhall be uſed as formerly in ſuch parts of *Wales* where the *Engliſh* Tongue is not commonly underſtood.

And to the end that the true and perfect Copies of this Act, and the ſaid Book hereunto annexed, may be ſafely kept, and perpetually preſerved, and for the avoiding of all diſputes for the time to come; Be it therefore Enacted by the Authority aforeſaid, That the reſpective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, ſhall at their proper Coſts and charges, before the twenty-fifth day of *December*, One thouſand ſix hundred ſixty-two, obtain under the Great Seal of *England*, a true and perfect printed Copy of this Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and their Succeſſors, kept and preſerved in ſafety for ever, and to be alſo produced, and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required; and alſo there ſhall be delivered true and perfect Copies of this act, and of the ſame Book, into the reſpective Courts at *Weſtminſter*, and into the Tower of *London*, to be kept and preſerved for ever among the Records of the ſaid Courts, and the Records of the Tower, to be alſo produced and ſhewed forth in any Court as need ſhall require; which ſaid Books, ſo to be exemplified under the Great Seal of *England*, ſhall be examined by ſuch perſons as the King's Majeſty ſhall appoint, under the Great Seal of *England*, for that purpoſe, and ſhall be compared with the original Book hereunto annexed, and ſhall have power to correct and amend in writing any Error committed by the Printer in the printing of the ſame Book, or of any thing therein contained, and ſhall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the ſame Book, that they have examined and compared the ſame Book, and find it to be a true and perfect Copy; which ſaid Books, and every one of them ſo exemplified under the Great Seal of *England*, as aforeſaid, ſhall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purpoſes whatſoever, and ſhall be accounted as good Records as this Book itſelf hereunto annexed; any Law or Cuſtom to the contrary in any wiſe notwithſtanding.

Provided alſo, That this Act, or any thing therein contained, ſhall not be prejudicial or hurtful unto the King's Profeſſor of Law, within the Univerſity of *Oxford*, for or concerning the Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the place of the ſame King's Profeſſor for the time being, by the late King *James* of bleſſed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord One thouſand five hundred ſixty-two, for the avoiding of diverſities of Opinions, and for eſtabliſhing of conſent touching true Religion, is in theſe words following, viz.

That the Book of Conſecration of Archbiſhops and Biſhops, and ordaining of Prieſts and Deacons, lately ſet forth in the time of King Edward *the Sixth, and Confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and ordaining, neither hath it any thing that of itſelf is ſuperſtitious and ungodly: and therefore whoſoever are Conſecrated or Ordered according to the Rites of that Book ſince the ſecond Year of the aforenamed King* Edward *unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites; We decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforeſaid, That all Subſcriptions hereafter to be had or made unto the ſaid Articles by any Deacon, Prieſt, or Eccleſiaſtical perſon, or other perſon whatſoever, who by this Act, or any other Law now in force is required to ſubſcribe unto the ſaid Articles, ſhall be conſtrued, and taken to extend, and ſhall be applied (for and touching the ſaid Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons, in this Act mentioned, in ſuch ſort and manner as the ſame did heretofore extend unto the Book ſet forth in the time of King *Edward* the Sixth, mentioned in the ſaid Six and thirtieth Article; any thing in the ſaid Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wiſe notwithſtanding.

Provided alſo, That the Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church of *England*, together with the Form and Manner of Ordaining and Conſecrating Biſhops, Prieſts and Deacons, heretofore in uſe, and reſpectively eſtabliſhed by Act of Parliament in the Firſt and Eighth years of Queen *Elizabeth*, ſhall be ſtill uſed and obſerved in the Church of *England*, until the Feaſt of Saint *Bartholomew*, which ſhall be in the Year of our Lord God One thouſand ſix hundred ſixty and two.

THE PREFACE.

IT hath been the wiſdom of the Church of England, ever ſince the firſt compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any variation from it. For, as on the one ſide common experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniencies have thereupon enſued; and thoſe many times more and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Form of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoined by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majeſty's happy Reſtauration, it ſeemed probable that amongſt other things, the uſe of the Liturgy would alſo return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it, thoſe men who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, the old objections muſtered up, with the addition of ſome new ones, more than formerly had been made, to make the number ſwell. In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: whereunto His Majeſty, out of his pious inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all his ſubjects of what perſuaſion ſoever, did graciouſly condeſcend.

In which review we have endeavoured to obſerve the like moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch alterations as were tendered to us (by what perſons, under what pretences, or to what purpoſe ſoever tendered) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: not enforced ſo to do by any ſtrength of Argument convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſuaded in our judgments (and we here profeſs it to the world) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the word of God, or to ſound Doctrine, or which a godly man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in common equity ought to be allowed to all human Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt tranſlations of the holy Scripture itſelf.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtandings, we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worſhip of God; and the cutting off occaſion from them that ſeek occcaſion of cavil or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage in terms more ſuitable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendering of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt Tranſlation: and that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to eſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty Affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men; although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves; Yet we have good hope, that what is here preſented, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of England.

¶ *Concerning the Service of the Church.*

THERE was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if any man would ſearch out by the ancient Fathers, he ſhall find that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the congregation, ſhould (by often reading, and meditation in God's word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholeſome Doctrine, and to confute them that were adverſaries to the Truth; and further, that the people (by daily hearing of the holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas St. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; The Service in this Church of *England* theſe many years hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit, and mind, have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service, was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniencies therefore conſidered, here is ſet forth ſuch an Order whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Calendar for that purpoſe, which is plain and eaſy to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity, there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſy to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the ſame; and that in ſuch a Language and Order as is moſt eaſy and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſy.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Saliſbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that do ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution to the Archbiſhop.

“ THOUGH it be appointed, that all things ſhall be
“ read and ſung in the Church in the *Engliſh* Tongue,
“ to the end that the congregation may be thereby edified;
“ yet it is not meant, but that when men ſay Morning and
“ Evening Prayer privately, they may ſay the ſame in any
“ language that they themſelves do underſtand.

“ And all Prieſts and Deacons are to ſay daily the Morn-
“ ing and Evening Prayer either privately or openly, not
“ being let by ſickneſs, or ſome other urgent cauſe.

“ And the Curate that miniſtereth in every Pariſh-
“ Church or Chapel, being at home, and not being other-
“ wiſe reaſonably hindered, ſhall ſay the ſame in the Pa-
“ riſh-Church or Chapel where he miniſtereth, and ſhall
“ cauſe a Bell to be tolled thereunto a convenient time
“ before he begin, that the people may come to hear
“ God's Word, and to pray with him.”

¶ *Of Ceremonies, why ſome be aboliſhed, and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entered into the Church by indiſcreet Devotion, and ſuch zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more Abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to retain them ſtill, as well for a decent Order in the Church, (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God, *Let all things be done among you*, ſaith St. *Paul*, *in a ſeemly and due Order*: The appointment of which Order pertaineth not to private men; therefore no man ought to take in hand, nor preſume to appoint or alter any publick or common Order in Chriſt's Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of Conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe, and ſatisfy either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfy, here be certain cauſes rendered, why ſome of the accuſtomed ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo encreaſed in theſe latter days, that the burden of them was intolerable; whereof St. *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us: whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſt's benefits unto us. And beſides this, Chriſt's Goſpel is not a Ceremonial law, (as much of *Moſes'* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the Spirit; being content only with thoſe ceremonies, which do ſerve to a decent Order and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed, partly by the ſuperſtitious blindneſs of the rude and unlearned, partly by the unſatiable avarice of ſuch as ſought more their own lucre, than the Glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much, that any of the old do remain, and would rather have all deviſed anew: then ſuch men granting ſome Ceremonies convenient to he had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their Antiquity, if they will declare themſelves to be more ſtudious of Unity and Concord, than of Innovations and New-fangleneſs, which (as much as may be with true ſetting forth of Chriſt's Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe be taken away which were moſt abuſed, and did burden men's Conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt Cauſes) may be altered and changed, and therefore are not to be eſteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as others have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people only: For we think it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of God's Honour and Glory, and to the reducing of the people to a moſt perfect and godly living, without error and Superſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed as in men's Ordinances it often chanceth diverſly in divers Countries.

¶ *The Order how the Pſalter is appointed to be read.*

THE Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the twenty-eight or twenty-ninth day of the month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and thirty days apiece; It is ordered that the ſame Pſalms ſhall be read the laſt Day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the Month next enſuing.

And whereas the 119 Pſalm is divided into 22 Portions, and is over-long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the 119 Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the reſt of the holy Scripture is appointed to be read.*

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every year once, as in the Calendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalypſe, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the Month in the Calendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; except only the Moveable Feaſts, which are not in the Calendar, and the immoveable, where there is a blank left in the Column of Leſſons, the Proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, That whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Calendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the Week after, where it is not in this Book otherwiſe ordered.

¶ Proper LESSONS to be read at MORNING and EVENING PRAYER, on the Sundays, and other Holy-days throughout the Year.

¶ LESSONS proper for Sundays.

Sunday of Advent.	¶ *Mattins.*	¶ *Evenſong.*
The firſt ——	Iſaiah —— 1	Iſaiah —— 2
2 ——	—— 5	—— 24
3 ——	—— 25	—— 26
4 ——	—— 30	—— 32
Sun. af. Chriſtmas.		
The firſt ——	—— 37	—— 38
2 ——	—— 41	—— 43
Sund aft. Epiph.		
The firſt ——	—— 44	—— 46
2 ——	—— 51	—— 53
3 ——	—— 55	—— 56
4 ——	—— 57	—— 58
5 ——	—— 59	—— 64
6 ——	—— 65	—— 66
Septuageſima ——	Gen. —— 1	Gen. —— 2
Sexageſima. ——	—— 3	—— 6
Quinquageſima.	—— 9 to *ver.* 20	—— 12
Lent.		
Firſt Sunday	— 19 to *ver.* 30	—— 22
2 ——	—— 27	—— 34
3 ——	—— 39	—— 42
4 ——	—— 43	—— 45
5 ——	Exod. —— 3	Exod. —— 5
6 ——		
1 Leſſon ——	—— 9	—— 10
2 Leſſon ——	Matth. —— 26	Heb. 5. to *v.* 11
Eaſter-day.		
1 Leſſon ——	Exod. —— 12	Exod. —— 14
2 Leſſon ——	Rom. —— 6	Acts — 2. *v.* 22
Sund. aft. Eaſter.		
The firſt ——	Num. —— 16	Num. —— 22
2 ——	—— 23, 24	—— 25
3 ——	Deut. —— 4	Deut. —— 5
4 ——	—— 6	—— 7
5 ——	—— 8	—— 9
Sunday after Aſcenſion-day. ——	—— 12	—— 13
Whitſunday.		
1 Leſſon ——	— 16 to *ver.* 18	Iſaiah —— 11
2 Leſſon ——	Acts — 10. *v.* 34	Acts 19 to *v.* 21
Trinity Sunday.		
1 Leſſon ——	Gen. —— 1	Gen. —— 18
2 Leſſon ——	Matth. —— 3	1 John —— 5

Sundays after Trinity.	¶ *Mattins.*	¶ *Evenſong.*
The firſt ——	Joſh. —— 10	Joſh. —— 23
2 ——	Judges —— 4	Judges —— 5
3 ——	1 Sam. —— 2	1 Sam. —— 3
4 ——	—— 12	—— 13
5 ——	—— 15	—— 17
6 ——	2 Sam. —— 12	2 Sam. —— 19
7 ——	—— 21	—— 24
8 ——	1 Kings —— 13	1 Kings —— 17
9 ——	—— 18	—— 19
10 ——	—— 21	—— 22
11 ——	2 Kings —— 5	2 Kings —— 9
12 ——	—— 10	—— 18
13 ——	—— 19	—— 23
14 ——	Jerem. —— 5	Jerem. —— 22
15 ——	—— 35	—— 36
16 ——	Ezek. —— 2	Ezek. —— 13
17 ——	—— 14	—— 18
18 ——	—— 20	—— 24
19 ——	Dan. —— 3	Dan. —— 6
20 ——	Joel —— 2	Micah —— 6
21 ——	Habak. —— 2	Prov. —— 1
22 ——	Prov. —— 2	—— 3
23 ——	—— 11	—— 12
24 ——	—— 13	—— 14
25 ——	—— 15	—— 16
26 ——	—— 17	—— 19

¶ LESSONS proper for Holy-days.

	¶ *Mattins.*	¶ *Evenſong.*
S. *Andrew.* ——	Prov. —— 20	Prov. —— 21
S. *Thomas the Apoſtle.* ——	—— 23	—— 24
Nativ. of Chriſt.		
1 Leſſon ——	Iſai. 9. to *ver.* 8	Iſ. 7. *v.* 10. to *v.* 17
2 Leſſon ——	Luke 2. to *ver.* 15	Tit. 3. *v.* 4. to *v.* 9
S. *Stephen.*		
1 Leſſon ——	Prov. —— 28	Eccleſ. —— 4
2 Leſſon ——	Acts 6 *v.* 8. &c. 7 to *ver.* 30	Acts 7. *ver.* 30 to *ver.* 55
S. *John.*		
1 Leſſon ——	Eccleſ. —— 5	Eccleſ. —— 6
2 Leſſon ——	Apoc. —— 1	Apoc. —— 22
Innocents Day. ——	Jer. 31. *to ver.* 18	Wiſd. —— 1
Circumciſion.		
1 Leſſon ——	Gen. —— 17	Deut. 10. *v.* 12
2 Leſſon ——	Rom. —— 2	Coloſſ. —— 2
Epiphany.		
1 Leſſon ——	Iſaiah —— 60	Iſaiah —— 49
2 Leſſon ——	Luke 3. to *v.* 23	John 2. to *v.* 12

¶ LESSONS proper for Holy-Days.

Conver. of S. Paul.	¶ *Mattins.*	¶ *Evenſong.*
1 Leſſon——	Wiſd. —— 5	Wiſd. —— 6
2 Leſſon——	Acts 22. to *v.* 22	Acts —— 26
Purificat. of the Virgin Mary.	Wiſd. —— 9	Wiſd. —— 12
S. *Matthias.* —	—— 19	Eccl^{us} —— 1
Annunciation of our Lady.	Eccl^{us} —— 2	—— 3
Wedn. bef. Eaſter.		
1 Leſſon——	Hoſea —— 13	Hoſea —— 14
2 Leſſon——	John 11. *v.* 45	——
Thurſ. bef. Eaſter.		
1 Leſſon——	Dan. —— 9	Jerem. —— 31
2 Leſſon——	John —— 13	——
Good-Friday.		
1 Leſſon——	Gen. 22. to *v.* 20	Iſaiah —— 53
2 Leſſon——	John —— 18	1 Pet. —— 2
Eaſter-Even.		
1 Leſſon——	Zec. —— 9	Exod. —— 13
2 Leſſon——	Luke 23. *ver.* 50	Heb. —— 4
Mon. in E. Week.		
1 Leſſon——	Exod. —— 16	Exod. —— 17
2 Leſſon——	Matth. —— 28	Acts —— 3
Tueſ. in E. Week.		
1 Leſſon——	Exod. —— 20	Exod. —— 32
2 Leſſon——	Luke 24. to *v.* 13	1 Cor. —— 15
S. *Mark.* ——	Eccl^{us} —— 4	Eccl^{us} —— 5
S. *Ph. & S. James.*		
1 Leſſon——	—— 7	—— 9
2 Leſſon——	John 1. *ver.* 43	——

Aſcenſion-Day.	¶ *Mattins.*	¶ *Evenſong.*
1 Leſſon——	Deut. —— 10	2 Kings —— 2
2 Leſſon——	Luke 24. *v.* 44	Eph. 4. to *v.* 17
Mon. in Wh. Week.		
1 Leſſon——	Gen. 11. to *v.* 10	Num. 11. *v.* 16 to *v.* 30
2 Leſſon——	1 Cor. —— 12	1 Cor. 14 to *v.* 26
Tu. in Wh. Week.		
1 Leſſon——	1 Sam. 19. *v.* 18	Deut. —— 30
2 Leſſon——	1 Theſſ. 5. *v.* 12 to *v.* 24	1 John 4. to *v.* 14
S. *Barnabas.*		
1 Leſſon——	Eccl^{us} —— 10	Eccl^{us} —— 12
2 Leſſon——	Acts —— 14	Acts 15. to *v.* 36
S. *John Baptiſt.*		
1 Leſſon——	Malachi —— 3	Malachi —— 4
2 Leſſon——	Matth. —— 3	Mat. 14. to *v.* 13
S. *Peter.*		
1 Leſſon——	Eccl^{us} —— 15	Eccl^{us} —— 19
2 Leſſon——	Acts —— 3	Acts —— 4
S. *James.*	Eccl^{us} —— 21	Eccl^{us} —— 22
S. *Bartholomew.*	—— 24	—— 29
S. *Matthew.*	—— 35	—— 38
S. *Michael.*		
1 Leſſon——	Gen. —— 32	Dan. 10 *ver.* 5
2 Leſſon——	Acts 12. to *v.* 20	Jude *v.* 6. to *v.* 16
S. *Luke.*	Eccl^{us} —— 51	Job —— 1
S. *Simon & S. Jude.*	Job —— 24, 25	—— 42
All Saints.		
1 Leſſon——	Wiſd. 3. to *v.* 10.	Wiſd. 5. to *v.* 17
2 Leſſon——	Heb. 11. *v.* 33. & ch. 12. to *v.* 7	Apoc. 19. to *v.* 17

¶ Proper PSALMS on certain Days.

	¶ *Mattins.*	¶ *Evenſong.*		¶ *Mattins.*	¶ *Evenſong.*
Chriſtmas-Day.	Pſal.—xix. ——xlv. ——lxxxv.	Pſal.—lxxxix. ——cx. ——cxxxii.	*Eaſter-Day.*	Pſal.— ii. —— lvii. —— cxi.	Pſal.— cxiii. —— cxiv. —— cxviii.
Aſh-Wedneſday.	——vi. ——xxxii. ——xxxviii.	——cii. ——cxxx. ——cxliii.	*Aſcenſion-Day.*	—— viii. —— xv. —— xxi.	—— xxiv. —— xlvii. —— cviii.
Good-Friday.	——xxii. ——xl. ——liv.	——lxix. ——lxxxviii.	*Whitſunday.*	—— xlviii. —— lxviii.	—— civ. —— cxlv.

THE CALENDAR,

With the Table of Leſſons.

JANUARY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Calendæ—	*Circumciſion of our Lord.*--	——	——	——	——
2	b	4 Non. —	——	Geneſis 1	Matth. 1	Geneſis 2	Rom. 1
3	c	3 Non. —	——	—— 3	—— 2	—— 4	—— 2
4	d	Prid. Non.	——	—— 5	—— 3	—— 6	—— 3
5	e	Nonæ ---	——	—— 7	—— 4	—— 8	—— 4
6	f	8 Id. ——	*Epiphany of our Lord.*——	——	——	——	——
7	g	7 Id. ——	——	—— 9	—— 5	—— 12	—— 5
8	A	6 Id. ——	Lucian, Prieſt and Martyr.-	—— 13	—— 6	—— 14	—— 6
9	b	5 Id. ——	——	—— 15	—— 7	—— 16	—— 7
10	c	4 Id. ——	——	—— 17	—— 8	—— 18	—— 8
11	d	3 Id. ——	——	—— 19	—— 9	—— 20	—— 9
12	e	Prid. Id.—	——	—— 21	—— 10	—— 22	—— 10
13	f	Idus ——	Hilary, Biſhop & Confeſſor.	—— 23	—— 11	—— 24	—— 11
14	g	19 Cl. Feb.	——	—— 25	—— 12	—— 26	—— 12
15	A	18 Cal. —	——	—— 27	—— 13	—— 28	—— 13
16	b	17 Cal. —	——	—— 29	—— 14	—— 30	—— 14
17	c	16 Cal. —	——	—— 31	—— 15	—— 32	—— 15
18	d	15 Cal. —	Priſca, Rom. Virg. & Mart.	—— 33	—— 16	—— 34	—— 16
19	e	14 Cal. —	——	—— 35	—— 17	—— 37	1 Cor. 1
20	f	13 Cal. —	Fabian, Bp. of Rome and M.	—— 38	—— 18	—— 39	—— 2
21	g	12 Cal. —	Agnes, Rom. Virg. & Mart.	—— 40	—— 19	—— 41	—— 3
22	A	11 Cal. —	Vincent. Span. D. & Mart.-	—— 42	—— 20	—— 43	—— 4
23	b	10 Cal. —	——	—— 44	—— 21	—— 45	—— 5
24	c	9 Cal. —	——	—— 46	—— 22	—— 47	—— 6
25	d	8 Cal. —	*Converſion of S. Paul.*——	——	——	——	——
26	e	7 Cal. —	——	—— 48	—— 23	—— 49	—— 7
27	f	6 Cal. —	——	—— 50	—— 24	Exodus 1	—— 8
28	g	5 Cal. —	——	Exodus 2	—— 25	—— 3	—— 9
29	A	4 Cal. —	——	—— 4	—— 26	—— 5	—— 10
30	b	3 Cal. —	*King Charles*, Martyr.——	—— (a) 6	—— 27	—— 7	—— 11
31	c	Prid. Cal.	——	—— 8	—— 28	—— 9	—— 12

Note, That (a) Exodus 6. is to be read only to *ver.* 14.

THE CALENDAR,

With the Table of Leſſons.

FEBRUARY hath xxviii. Days.

And in every Leap-Year xxix. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	Calendæ—	———— Faſt.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	4 Non. —	*Purification of Virgin Mary.*	——	—— 2	——	——14
3	f	3 Non. —	Blaſius, Biſhop & Martyr.--	——12	—— 3	——13	——15
4	g	Prid. Non.	————	——14	—— 4	——15	——16
5	A	Nonæ ---	Agatha, a Sicilian V. & M.	——16	—— 5	——17	2 Cor. 1
6	b	8 Id. ——	————	——18	—— 6	——19	—— 2
7	c	7 Id. ——	————	——20	—— 7	——21	—— 3
8	d	6 Id. ——	————	——22	—— 8	——23	—— 4
9	e	5 Id. ——	————	——24	—— 9	——32	—— 5
10	f	4 Id. ——	————	——33	——10	——34	—— 6
11	g	3 Id. ——	————	Levit. 18	——11	Levit. 19	—— 7
12	A	Prid. Id.—	————	——20	——12	——26	—— 8
13	b	Idus ——	————	Num. 11	——13	Num. 12	—— 9
14	c	16 Cl. Mar.	Valentine, Biſhop & Martyr.	——13	——14	——14	——10
15	d	15 Cal. —	————	——16	——15	——17	——11
16	e	14 Cal. —	————	——20	——16	——21	——12
17	f	13 Cal. —	————	——22	Lu. 1 *to* 39	——23	——13
18	g	12 Cal. —	————	——24	—1. ℣ 39	——25	Galat. 1
19	A	11 Cal. —	————	——27	—— 2	——30	—— 2
20	b	10 Cal. —	————	——31	—— 3	——32	—— 3
21	c	9 Cal. —	————	——35	—— 4	——36	—— 4
22	d	8 Cal. —	————	Deut. 1	—— 5	Deut. 2	—— 5
23	e	7 Cal. —	———— Faſt.	—— 3	—— 6	—— 4	—— 6
24	f	6 Cal. —	*S. Matthias,* Apoſtle &Mart	——	—— 7	——	Epheſ. 1
25	g	5 Cal. —	————	—— 5	—— 8	—— 6	—— 2
26	A	4 Cal. —	————	—— 7	—— 9	—— 8	—— 3
27	b	3 Cal. —	————	—— 9	——10	——10	—— 4
28	c	Prid. Cal.	————	——11	——11	——12	—— 5
29	—	——	——	——13	Matth. 7	——14	Rom. 12
—	—	——		——	——	——	——
—	—	——		——	——	——	——

MARCH

THE CALENDAR,

With the Table of Leſſons.

MARCH hath xxxi. Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	d	Calendæ—	David, Archb. of Menev.--	Deut. 15	Luke 12	Deut. 16	Epheſ. 6
	2	e	6 Non. —	Cedde, or Chad, B. of Litc.	——17	——13	——18	Philip. 1
	3	f	5 Non. —	——	——19	——14	——20	—— 2
	4	g	4 Non. —	——	——21	——15	——22	—— 3
	5	A	3 Non. —	——	——24	——16	——25	—— 4
	6	b	Prid. Non.	——	——26	——17	——27	Coloſſ. 1
	7	c	Nonæ --—	Perpetua Maurit. Martyr.--	——28	——18	——29	—— 2
	8	d	8 Id. ——	——	——30	——19	——31	—— 3
	9	e	7 Id. ——	——	——32	——20	——33	—— 4
	10	f	6 Id. ——	——	——34	——21	Joſhua 1	1 Theſ. 1
	11	g	5 Id. ——	——	Joſhua 2	——22	—— 3	—— 2
	12	A	4 Id. ——	Greg. M. B. of Rom. & C.	—— 4	——23	—— 5	—— 3
	13	b	3 Id. ——	——	—— 6	——24	—— 7	—— 4
	14	c	Prid. Id.—	——	—— 8	John 1	—— 9	—— 5
	15	d	Idus ——	——	——10	—— 2	——23	2 Theſ. 1
	16	e	17 Cl. Apr.	——	——24	—— 3	Judges 1	—— 2
	17	f	16 Cal. —	——	Judges 2	—— 4	—— 3	—— 3
	18	g	15 Cal. —	Edward, K. of Weſt-Sax.--	—— 4	—— 5	—— 5	1 Tim. 1
	19	A	14 Cal. —	——	—— 6	—— 6	—— 7	——2, 3
	20	b	13 Cal. —	——	—— 8	—— 7	—— 9	—— 4
14	21	c	12 Cal. —	Benedict, Abbot.——	——10	—— 8	——11	—— 5
3	22	d	11 Cal. —	——	——12	—— 9	——13	—— 6
	23	e	10 Cal. —	——	——14	——10	——15	2 Tim. 1
11	24	f	9 Cal. —	—— Faſt.	——16	——11	——17	—— 2
	25	g	8 Cal. —	*Annunciation of Vir. Mary.*	——	——12	——	—— 3
19	26	A	7 Cal. —	——	——18	——13	——19	—— 4
8	27	b	6 Cal. —	——	——20	——14	——21	Titus 1
	28	c	5 Cal. —	——	Ruth 1	——15	Ruth 2	——2, 3
16	29	d	4 Cal. —	——	—— 3	——16	—— 4	Philem.
5	30	e	3 Cal. —	——	1 Sam. 1	——17	1 Sam. 2	Heb. 1
	31	f	Prid. Cal.	——	—— 3	——18	—— 4	—— 2

☞ The Numbers here prefixed to the ſeveral Days, between the Twenty-firſt Day of *March* and the Eighteenth Day of *April*, both incluſive; denote the Days upon which thoſe full Moons do fall, which happen upon or next after the Twenty-firſt Day of *March*, in thoſe Years, of which they are reſpectively the

THE CALENDAR,

With the Table of Leſſons.

APRIL hath xxx. Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
13	1	g	Calendæ		1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2	2	A	4 Non.		— 7	— 20	— 8	— 4
	3	b	3 Non.	Richard, Bp. of Chicheſter.	— 9	— 21	— 10	— 5
10	4	c	Prid. Non.	S. Ambroſe, Bp. of Milan.	— 11	Acts — 1	— 12	— 6
	5	d	Nonæ		— 13	— 2	— 14	— 7
18	6	e	8 Id.		— 15	— 3	— 16	— 8
7	7	f	7 Id.		— 17	— 4	— 18	— 9
	8	g	6 Id.		— 19	— 5	— 20	— 10
15	9	A	5 Id.		— 21	— 6	— 22	— 11
4	10	b	4 Id.		— 23	— 7	— 24	— 12
	11	c	3 Id.		— 25	— 8	— 26	— 13
12	12	d	Prid. Id.		— 27	— 9	— 28	James 1
1	13	e	Idus		— 29	— 10	— 30	— 2
	14	f	18 Cl. Ma.		— 31	— 11	2 Sam. 1	— 3
9	15	g	17 Cal.		2 Sam. 2	— 12	— 3	— 4
	16	A	16 Cal.		— 4	— 13	— 5	— 5
17	17	b	15 Cal.		— 6	— 14	— 7	1 Peter 1
6	18	c	14 Cal.		— 8	— 15	— 9	— 2
	19	d	13 Cal.	Alphege, Archbp. of Cant.	— 10	— 16	— 11	— 3
	20	e	12 Cal.		— 12	— 17	— 13	— 4
	21	f	11 Cal.		— 14	— 18	— 15	— 5
	22	g	10 Cal.		— 16	— 19	— 17	2 Peter 1
	23	A	9 Cal.	S. George, Martyr.	— 18	— 20	— 19	— 2
	24	b	8 Cal.		— 20	— 21	— 21	— 3
	25	c	7 Cal.	*S. Mark*, Evang. and Mart.	—	— 22	—	1 John 1
	26	d	6 Cal.		— 22	— 23	— 23	— 2
	27	e	5 Cal.		— 24	— 24	1 Kings 1	— 3
	28	f	4 Cal.		1 Kings 2	— 25	— 3	— 4
	29	g	3 Cal.		— 4	— 26	— 5	— 5
	30	A	Prid. Cal.		— 6	— 27	— 7	2, 3 John

the Golden Numbers; and the Sunday-Letter next following any ſuch Full Moon, points out *Eaſter-Day* for that Year. All which holds until the Year of our Lord 1899 incluſive; after which Year, the Places of theſe Golden Numbers will be to be changed, as is hereafter expreſſed.

THE CALENDAR,

With the Table of Leſſons.

MAY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	b	Calendæ—	*S. Philip* & *S. James*, A.&M.	——	——	——	Jude —
2	c	6 Non. —	——	1 Kings 8	Acts--28	1 Kings 9	Rom.--1
3	d	5 Non. —	Invention of the Croſs. —	——10	Matth. 1	——11	—— 2
4	e	4 Non. —	——	——12	—— 2	——13	—— 3
5	f	3 Non. —	——	——14	—— 3	——15	—— 4
6	g	Prid. Non.	S. John Evan. ante Port. Lat.	——16	—— 4	——17	—— 5
7	A	Nonæ --—	——	——18	—— 5	——19	—— 6
8	b	8 Id. ——	——	——20	—— 6	——21	—— 7
9	c	7 Id. ——	——	——22	—— 7	2 Kings 1	—— 8
10	d	6 Id. ——	——	2 Kings 2	—— 8	—— 3	—— 9
11	e	5 Id. ——	——	—— 4	—— 9	—— 5	——10
12	f	4 Id. ——	——	—— 6	——10	—— 7	——11
13	g	3 Id. ——	——	—— 8	——11	—— 9	——12
14	A	Prid. Id.—	——	——10	——12	——11	——13
15	b	Idus ——	——	——12	——13	——13	——14
16	c	17 Cl. Jun.	——	——14	——14	——15	——15
17	d	16 Cal. —	——	——16	——15	——17	——16
18	e	15 Cal. —	——	——18	——16	——19	1 Cor. 1
19	f	14 Cal. —	Dunſtan, Archbiſh. of Cant.	——20	——17	——21	—— 2
20	g	13 Cal. —	——	——22	——18	——23	—— 3
21	A	12 Cal. —	——	——24	——19	——25	—— 4
22	b	11 Cal. —	——	Ezra— 1	——20	Ezra— 3	—— 5
23	c	10 Cal. —	——	—— 4	——21	—— 5	—— 6
24	d	9 Cal. —	——	—— 6	——22	—— 7	—— 7
25	e	8 Cal. —	——	—— 9	——23	Nehem. 1	—— 8
26	f	7 Cal. —	Auguſtin, firſt Abp. of Cant.	Nehem. 2	——24	—— 4	—— 9
27	g	6 Cal. —	Ven. Bede, Preſb. ——	—— 5	——25	—— 6	——10
28	A	5 Cal. —	——	—— 8	——26	—— 9	——11
29	b	4 Cal. —	*King Charles* II. Nat. & R.	——10	——27	——13	——12
30	c	3 Cal. —	——	Eſther 1	——28	Eſther 2	——13
31	d	Prid. Cal.	——	—— 3	Mark--1	—— 4	——14

THE CALENDAR,

With the Table of Leſſons.

JUNE hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	e	Calendæ—	Nicomede, Rom. P. & Mar.	Eſther 5	Mark 2	Eſther 6	1 Cor. 15
2	f	4 Non. —	——	——7	——3	——8	——16
3	g	3 Non. —	——	——9	——4	Job — 1	2 Cor. 1
4	A	Prid. Non.	——	Job — 2	——5	—— 3	—— 2
5	b	Nonæ ——	Boniface, B. of Mentz, & M.	——4	——6	—— 5	—— 3
6	c	8 Id. ——	——	——6	——7	—— 7	—— 4
7	d	7 Id. ——	——	——8	——8	—— 9	—— 5
8	e	6 Id. ——	——	——10	——9	——11	—— 6
9	f	5 Id. ——	——	——12	——10	——13	—— 7
10	g	4 Id. ——	——	——14	——11	——15	—— 8
11	A	3 Id. ——	*S. Barnabas*, Apoſt. & Mart.	——	——	——	——
12	b	Prid. Id.—	——	——16	——12	—17, 18	—— 9
13	c	Idus——	——	——19	——13	——20	——10
14	d	18 Cl. Julii	——	——21	——14	——22	——11
15	e	17 Cal. —	——	——23	——15	—24, 25	——12
16	f	16 Cal. —	——	—26, 27	——16	——28	——13
17	g	15 Cal. —	S. Alban, Martyr. ——	——29	Luke 1	——30	Galat. 1
18	A	14 Cal. —	——	——31	—— 2	——32	—— 2
19	b	13 Cal. —	——	——33	—— 3	——34	—— 3
20	c	12 Cal. —	Tr. of Edw. K. of Weſt-Sax.	——35	—— 4	——36	—— 4
21	d	11 Cal. —	——	——37	—— 5	——38	—— 5
22	e	10 Cal. —	——	——39	—— 6	——40	—— 6
23	f	9 Cal. —	——— Faſt.	——41	—— 7	——42	Epheſ. 1
24	g	8 Cal. —	*Nativ. of S. John Baptiſt.*	——	——	——	——
25	A	7 Cal. —	——	Prov.—1	—— 8	Prov.--2	—— 2
26	b	6 Cal. —	——	——3	—— 9	—— 4	—— 3
27	c	5 Cal. —	——	——5	——10	—— 6	—— 4
28	d	4 Cal. —	——— Faſt.	——7	——11	—— 8	—— 5
29	e	3 Cal. —	*S. Peter*, Apoſtle & Martyr.	——	——	——	——
30	f	Prid. Cal.	——	——9	——12	——10	—— 6
—	—	——	——	——	——	——	——

THE CALENDAR,

With the Table of Leſſons.

JULY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	g	Calendæ —	—	Prov. 11.	Luke 13	Prov. 12	Philip. 1
2	A	6 Non. —	Viſit. of the B. Virgin Mary.	— 13	— 14	— 14	— 2
3	b	5 Non. —	—	— 15	— 15	— 16	— 3
4	c	4 Non. —	Tranſl. of S. Martin, B. & C.	— 17	— 16	— 18	— 4
5	d	3 Non. —	—	— 19	— 17	— 20	Coloſſ. 1
6	e	Prid. Non.	—	— 21	— 18	— 22	— 2
7	f	Nonæ —	—	— 23	— 19	— 24	— 3
8	g	8 Id. —	—	— 25	— 20	— 26	— 4
9	A	7 Id. —	—	— 27	— 21	— 28	1 Theſ. 1
10	b	6 Id. —	—	— 29	— 22	— 31	— 2
11	c	5 Id. —	—	Eccleſ. 1	— 23	Eccleſ. 2	— 3
12	d	4 Id. —	—	— 3	— 24	— 4	— 4
13	e	3 Id. —	—	— 5	John 1	— 6	— 5
14	f	Prid. Id. —	—	— 7	— 2	— 8	2 Theſ. 1
15	g	Idus —	Swithun, Biſh. Winch. Tran.	— 9	— 3	— 10	— 2
16	A	17 Cl. Aug.	—	— 11	— 4	— 12	— 3
17	b	16 Cal. —	—	Jerem. 1	— 5	Jerem. 2	1 Tim. 1
18	c	15 Cal. —	—	— 3	— 6	— 4	— 2, 3
19	d	14 Cal. —	—	— 5	— 7	— 6	— 4
20	e	13 Cal. —	Margaret, V. & M. at Antioch.	— 7	— 8	— 8	— 5
21	f	12 Cal. —	—	— 9	— 9	— 10	— 6
22	g	11 Cal. —	S. Mary Magdalene. —	— 11	— 10	— 12	2 Tim. 1
23	A	10 Cal. —	—	— 13	— 11	— 14	— 2
24	b	9 Cal. —	— Faſt.	— 15	— 12	— 16	— 3
25	c	8 Cal. —	*S. James*, Apoſt. & Martyr.	—	— 13	—	— 4
26	d	7 Cal. —	S. Anne, Mother to the B. V. M.	— 17	— 14	— 18	Titus 1
27	e	6 Cal. —	—	— 19	— 15	— 20	— 2, 3
28	f	5 Cal. —	—	— 21	— 16	— 22	Philem.
29	g	4 Cal. —	—	— 23	— 17	— 24	Hebr. 1
30	A	3 Cal. —	—	— 25	— 18	— 26	— 2
31	b	Prid. Cal.	—	— 27	— 19	— 28	— 3

THE CALENDAR,

With the Table of Leſſons.

AUGUST hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	c	Calendæ—	Lammas-Day.——	Jerem.29	John 20	Jerem.30	Hebr. 4
2	d	4 Non. —	——	—31	—21	—32	—5
3	e	3 Non. —	——	—33	Acts— 1	—34	—6
4	f	Prid. Non.	——	—35	—2	—36	—7
5	g	Nonæ --	——	—37	—3	—38	—8
6	A	8 Id. —	Transfigurat. of our Lord.-	—39	—4	—40	—9
7	b	7 Id. —	Name of Jeſus.—	—41	—5	—42	—10
8	c	6 Id. —	——	—43	—6	—44	—11
9	d	5 Id. —	——	—45, 46	—7	—47	—12
10	e	4 Id. —	S.Lawrence,A.D.of R.&M.	—48	—8	—49	—13
11	f	3 Id.	——	—50	—9	—51	James 1
12	g	Prid. Id.—	——	—52	—10	Lam. 1	—2
13	A	Idus—	——	Lam. 2	—11	—3	—3
14	b	19Cl.Sept.	——	—4	—12	—5	—4
15	c	18 Cal. —	——	Ezekiel 2	—13	Ezekiel 3	—5
16	d	17 Cal. —	——	—6	—14	—7	1 Peter 1
17	e	16 Cal. —	——	—13	—15	—14	—2
18	f	15 Cal. —	——	—18	—16	—33	—3
19	g	14 Cal. —	——	—34	—17	Daniel 1	—4
20	A	13 Cal. —	——	Daniel 2	—18	—3	—5
21	b	12 Cal. —	——	—4	—19	—5	2 Peter 1
22	c	11 Cal. —	——	—6	—20	—7	—2
23	d	10 Cal. —	—— Faſt.	—8	—21	—9	—3
24	e	9 Cal. —	*S. Bartholomew,* Ap. & Mart.	——	—22	——	1 John 1
25	f	8 Cal. —	——	—10	—23	—11	—2
26	g	7 Cal. —	——	—12	—24	Hoſea 1	—3
27	A	6 Cal. —	——	Hoſ. 2, 3	—25	—4	—4
28	b	5 Cal. —	S.Auguſtin,B.of Hippo,C.D.	—5, 6	—26	—7	—5
29	c	4 Cal. —	Beheading of S.John Baptiſt.	—8	—27	—9	2, 3 John
30	d	3 Cal. —	——	—10	—28	—11	Jude——
31	e	Prid. Cal.	——	—12	Matth. 1	—13	Rom. --1

THE CALENDAR,

With the Table of Leſſons.

SEPTEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f	Calendæ—	Giles, Abbot & Confeſſor.-	Hoſea 14	Matth. 2	Joel— 1	Rom. 2
2	g	4 Non. —	——	Joel— 2	—— 3	—— 3	—— 3
3	A	3 Non. —	——	Amos 1	—— 4	Amos 2	—— 4
4	b	Prid. Non.	——	—— 3	—— 5	—— 4	—— 5
5	c	Nonæ —	——	—— 5	—— 6	—— 6	—— 6
6	d	8 Id. ——	——	—— 7	—— 7	—— 8	—— 7
7	e	7 Id. ——	Enurchus, Bp. of Orleans.	—— 9	—— 8	Obadiah	—— 8
8	f	6 Id. ——	Nativ. of the Bl. Virg. Mary.	Jonah 1	—— 9	Jon. 2, 3	—— 9
9	g	5 Id. ——	——	—— 4	—— 10	Micah 1	—— 10
10	A	4 Id. ——	——	Micah 2	—— 11	—— 3	—— 11
11	b	3 Id. ——	——	—— 4	—— 12	—— 5	—— 12
12	c	Prid. Id.—	——	—— 6	—— 13	—— 7	—— 13
13	d	Idus	——	Nahum 1	—— 14	Nahum 2	—— 14
14	e	18 Cl. Oct.	Holy-croſs Day.——	—— 3	—— 15	Habak. 1	—— 15
15	f	17 Cal. —	——	Habak. 2	—— 16	—— 3	—— 16
16	g	16 Cal. —	——	Zeph. 1	—— 17	Zeph. 2	1 Cor. 1
17	A	15 Cal. —	Lambert, Biſhop & Martyr.	—— 3	—— 18	Haggai 1	—— 2
18	b	14 Cal. —	——	Haggai 2	—— 19	Zech. 1	—— 3
19	c	13 Cal. —	——	Zech. 2, 3	—— 20	— 4, 5	—— 4
20	d	12 Cal. —	—— Faſt.	—— 6	—— 21	—— 7	—— 5
21	e	11 Cal. —	*S. Matthew*, Ap. & Evang.-	——	—— 22	——	—— 6
22	f	10 Cal. —	——	—— 8	—— 23	—— 9	—— 7
23	g	9 Cal. —	——	—— 10	—— 24	—— 11	—— 8
24	A	8 Cal. —	——	—— 12	—— 25	—— 13	—— 9
25	b	7 Cal. —	——	—— 14	—— 26	Malac. 1	—— 10
26	c	6 Cal. —	S. Cypr. AB. of Carth. & M.	Malac. 2	—— 27	—— 3	—— 11
27	d	5 Cal. —	——	—— 4	—— 28	Tobit 1	—— 12
28	e	4 Cal. —	——	Tobit 2	Mark 1	—— 3	—— 13
29	f	3 Cal. —	*S. Michael & all Angels.* —	——	—— 2	——	—— 14
30	g	Prid. Cal.	S. Jerom, Pr. Con. & Doct.	—— 4	—— 3	—— 6	—— 15

THE CALENDAR,

With the Table of Leſſons.

OCTOBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	A	Calendæ—	Remigius, Bp. of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	6 Non. —	—	— 9	— 5	— 10	2 Cor. 1
3	c	5 Non. —	—	— 11	— 6	— 12	— 2
4	d	4 Non. —	—	— 13	— 7	— 14	— 3
5	e	3 Non. —	—	Judith 1	— 8	Judith 2	— 4
6	f	Prid. Non.	Faith, Virgin & Martyr.—	— 3	— 9	— 4	— 5
7	g	Nonæ --	—	— 5	— 10	— 6	— 6
8	A	8 Id. —	—	— 7	— 11	— 8	— 7
9	b	7 Id. —	S. Denys Areop. Bp. & M.	— 9	— 12	— 10	— 8
10	c	6 Id. —	—	— 11	— 13	— 12	— 9
11	d	5 Id. —	—	— 13	— 14	— 14	— 10
12	e	4 Id. —	—	— 15	— 15	— 16	— 11
13	f	3 Id. —	Tranſl. of K. Edw. Confeſſ.	Wiſd. 1	— 16	Wiſd. 2	— 12
14	g	Prid. Id.—	—	— 3	Lu. 1 *to* 39	— 4	— 13
15	A	Idus —	—	— 5	— 1. ℣. 39	— 6	Galat. 1
16	b	17 Cl. Nov.	—	— 7	— 2	— 8	— 2
17	c	16 Cal. —	Etheldreda, V. Q. & Ab. of Ely.	— 9	— 3	— 10	— 3
18	d	15 Cal. —	*S. Luke*, Evangeliſt.—	—	— 4	—	— 4
19	e	14 Cal. —	—	— 11	— 5	— 12	— 5
20	f	13 Cal. —	—	— 13	— 6	— 14	— 6
21	g	12 Cal. —	—	— 15	— 7	— 16	Epheſ. 1
22	A	11 Cal. —	—	— 17	— 8	— 18	— 2
23	b	10 Cal. —	—	— 19	— 9	Eccleſ. 1	— 3
24	c	9 Cal. —	—	Eccleſ. 2	— 10	— 3	— 4
25	d	8 Cal. —	Criſpin, Martyr. —	— 4	— 11	— 5	— 5
26	e	7 Cal. —	—	— 6	— 12	— 7	— 6
27	f	6 Cal. —	— Faſt.	— 8	— 13	— 9	Philipp. 1
28	g	5 Cal. —	*S. Simon* & *Jude*, Ap. & M.	—	— 14	—	— 2
29	A	4 Cal. —	—	— 10	— 15	— 11	— 3
30	b	3 Cal. —	—	— 12	— 16	— 13	— 4
31	c	Prid. Cal.	— Faſt.	— 14	— 17	— 15	Coloſſ. 1

THE CALENDAR,

With the Table of Leſſons.

NOVEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	d	Calendæ—	*All Saints Day.*	——	——	——	——
2	e	4 Non. —		Eccl^{us} 16	Luke 18	Eccl^{us} 17	Coloſſ. 2
3	f	3 Non. —		——18	——19	——19	—— 3
4	g	Prid. Non.		——20	——20	——21	—— 4
5	A	Nonæ ——	*Papiſts Conſpiracy.*	——22	——21	——23	1 Theſſ. 1
6	b	8 Id. ——	Leonard, Confeſſor.	——24	——22	— (a) 25	—— 2
7	c	7 Id. ——		——27	——23	——28	—— 3
8	d	6 Id. ——		——29	——24	— (b) 30	—— 4
9	e	5 Id. ——		——31	John 1	——32	—— 5
10	f	4 Id. ——		——33	—— 2	——34	2 Theſſ. 1
11	g	3 Id. ——	S. Martin, Biſhop and Conf.	——35	—— 3	——36	—— 2
12	A	Prid. Id.—		——37	—— 4	——38	—— 3
13	b	Idus ——	Britius, Biſhop.	——39	—— 5	——40	1 Tim. 1
14	c	18 Cl. Dec.		——41	—— 6	——42	——2, 3
15	d	17 Cal. —	Machutus, Biſhop.	——43	—— 7	——44	—— 4
16	e	16 Cal. —		——45	—— 8	— (c) 46	—— 5
17	f	15 Cal. —	Hugh, Biſhop of Lincoln.	——47	—— 9	——48	—— 6
18	g	14 Cal. —		——49	——10	——50	2 Tim. 1
19	A	13 Cal. —		——51	——11	Baruch 2	—— 2
20	b	12 Cal. —	Edmund, King & Martyr.	Baruch 2	——12	—— 3	—— 3
21	c	11 Cal. —		—— 4	——13	—— 5	—— 4
22	d	10 Cal. —	Cecilia, Virgin & Martyr.	—— 6	——14	Hiſt. Suſ.	Titus 1
23	e	9 Cal. —	S. Clement I. B. of R. & M.	Bel&Dr^{n}	——15	Iſaiah 1	——2, 3
24	f	8 Cal. —		Iſaiah 2	——16	—— 3	Philem.
25	g	7 Cal. —	Catharine, Virgin & Martyr.	—— 4	——17	—— 5	Hebr. 1
26	A	6 Cal. —		—— 6	——18	—— 7	—— 2
27	b	5 Cal. —		—— 8	——19	—— 9	—— 3
28	c	4 Cal. —		——10	——20	——11	—— 4
29	d	3 Cal. —	Faſt.	——22	——21	——13	—— 5
30	e	Prid. Cal.	*S. Andrew,* Apoſtle & Mart.	——	Acts— 1	——	—— 6

Note, That (a) Eccl^{us} 25. is to be read only to *v.* 13. and (b) Eccl^{us} 30. only to *v.* 18. and (c) Eccl^{us} 46. only to *v.* 20.

THE CALENDAR,

With the Table of Leſſons.

DECEMBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
1	f	Calendæ—	——	Iſaiah 14	Acts 2	Iſaiah 15	Hebr. 7
2	g	4 Non. —	——	——16	—— 3	——17	—— 8
3	A	3 Non. —	——	——18	—— 4	——19	—— 9
4	b	Prid. Non.	——	—20, 21	—— 5	——22	——10
5	c	Nonæ —	——	——23	—— 6	——24	——11
6	d	8 Id. ——	Nicolas, B. of Myra in Lycia.	——25	7 to ℣. 30.	——26	——12
7	e	7 Id. ——	——	——27	7 ℣. 30.	——28	——13
8	f	6 Id. ——	Concept. of the Bl. V. Mary.	——29	—— 8	——30	James 1
9	g	5 Id. ——	——	——31	—— 9	——32	—— 2
10	A	4 Id. ——	——	——33	——10	——34	—— 3
11	b	3 Id. ——	——	——35	——11	——36	—— 4
12	c	Prid. Id.—	——	——37	——12	——38	—— 5
13	d	Idus ——	Lucy, Virgin & Martyr. —	——39	——13	——40	1 Peter 1
14	e	19 Cl. Jan.	——	——41	——14	——42	—— 2
15	f	18 Cal. —	——	——43	——15	——44	—— 3
16	g	17 Cal. —	O Sapientia. ——	——45	——16	——46	—— 4
17	A	16 Cal. —	——	——47	——17	——48	—— 5
18	b	15 Cal. —	——	——49	——18	——50	2 Peter 1
19	c	14 Cal. —	——	——51	——19	——52	—— 2
20	d	13 Cal. —	—— Faſt.	——53	——20	——54	—— 3
21	e	12 Cal. —	*S. Thomas,* Apoſt. & Mart.-	——	——21	——	1 John 1
22	f	11 Cal. —	——	——55	——22	——56	—— 2
23	g	10 Cal. —	——	——57	——23	——58	—— 3
24	A	9 Cal. —	—— Faſt.	——59	——24	——60	—— 4
25	b	8 Cal. —	*Chriſtmas-Day.* ——	——	——	——	——
26	c	7 Cal. —	*S. Stephen,* Firſt Mart. ——	——	——	——	——
27	d	6 Cal. —	*S. John,* Apoſtle & Evang.	——	——	——	——
28	e	5 Cal. —	*Innocents-Day.* ——	——	——25	——	—— 5
29	f	4 Cal. —	——	——61	——26	——62	2 John.
30	g	3 Cal. —	——	——63	——27	——64	3 John.
31	A	Prid. Cal.	Silveſter, Biſhop of Rome.	——65	——28	——66	Jude.

TABLES and RULES for the Moveable and Immoveable Feaſts, together with the Days of Faſting or Abſtinence, through the whole Year.

RULES to know when the Moveable Feaſts and Holy-Days begin.

EASTER-DAY, on which the reſt depend, is always the Firſt *Sunday* after the Full Moon which happens upon, or next after the Twenty-firſt Day of *March*; and if the Full Moon happens upon a *Sunday*, *Eaſter-Day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of Saint *Andrew*, whether before or after.

Septuageſima	*Sunday* is	Nine	Weeks before *Eaſter*.
Sexageſima		Eight	
Quinquageſima		Seven	
Quadrageſima		Six	

Rogation-Sunday	is	Five Weeks	after *Eaſter*.
Aſcenſion-Day		Forty Days	
Whitſunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

A TABLE of all the Feaſts that are to be obſerved in the Church of *England* throughout the Year.

All Sundays in the Year.

The Days of the Feaſts of

- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of Saint *Paul*.
- The Purification of the Bleſſed Virgin.
- Saint *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- Saint *Mark* the Evangeliſt.
- Saint *Philip* and Saint *James* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- Saint *Barnabas*.
- The Nativity of Saint *John* Baptiſt.

Monday and *Tueſday* in *Eaſter-Week*.

The Days of the Feaſts of

- Saint *Peter* the Apoſtle.
- Saint *James* the Apoſtle.
- Saint *Bartholomew* the Apoſtle.
- Saint *Matthew* the Apoſtle.
- Saint *Michael* and all Angels.
- Saint *Luke* the Evangeliſt.
- Saint *Simon* and Saint *Jude* the Apoſtles.
- All Saints.
- Saint *Andrew* the Apoſtle.
- Saint *Thomas* the Apoſtle.
- The Nativity of our Lord.
- Saint *Stephen* the Martyr.
- Saint *John* the Evangeliſt.
- The Holy Innocents.

Monday and *Tueſday* in *Whitſun-Week*.

A TABLE of the Vigils, Faſts, and Days of Abſtinence, to be obſerved in the Year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter-Day*.
- *Aſcenſion-Day*.
- *Pentecoſt*.
- Saint *Matthias*.

The Evens or Vigils before

- Saint *John* Baptiſt.
- Saint *Peter*.
- Saint *James*.
- Saint *Bartholomew*.
- Saint *Matthew*.
- Saint *Simon* and Saint *Jude*.
- Saint *Andrew*.
- Saint *Thomas*.
- All Saints.

Note, That if any of theſe Feaſt-Days fall upon a *Monday*, then the Vigil or Faſt-Day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Faſting, or Abſtinence.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seaſons,

Being the *Wedneſday*, *Friday*, and *Saturday* after	The Firſt *Sunday* in Lent. The Feaſt of *Pentecoſt*. *September* 14. *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tueſday*, and *Wedneſday*, before *Holy Thurſday*, or the *Aſcenſion* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

Certain ſolemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papiſts Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the Firſt.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which his Majeſty began his happy Reign.

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Number.	Days of the Month.	Sunday Letters.
14	March 21	C
3	—— 22	D
	—— 23	E
11	—— 24	F
	—— 25	G
19	—— 26	A
8	—— 27	B
	—— 28	C
16	—— 29	D
5	—— 30	E
	—— 31	F
13	April– 1	G
2	—— 2	A
	—— 3	B
10	—— 4	C
	—— 5	D
18	—— 6	E
7	—— 7	F
	—— 8	G
15	—— 9	A
4	—— 10	B
	—— 11	C
12	—— 12	D
1	—— 13	E
	—— 14	F
9	—— 15	G
	—— 16	A
17	—— 17	B
6	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THIS Table contains ſo much of the Calendar as is neceſſary for the determining of *Eaſter*; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday Letter is *Eaſter-Day*. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is *Eaſter-Day*.

To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our Lord its Fourth Part, omitting Fractions; and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years, the Letter found as above will be the Sunday Letter, from the intercalated Day excluſive to the End of the Year.

Another TABLE to find EASTER till the Year 1899 incluſive.

	SUNDAY	LETTERS.					
Gold. Num.	A	B	C	D	E	F	G
I.	April——16	——17	——18	19	——20	——14	——15
II.	April—— 9	—— 3	—— 4	5	—— 6	—— 7	—— 8
III.	March —26	——27	——28	29	——23	——24	——25
IV.	April——16	——17	——11	12	——13	——14	——15
V.	April—— 2	—— 3	—— 4	5	—— 6	March--31	April — 1
VI.	April——23	——24	——25	19	——20	——21	——22
VII.	April—— 9	——10	——11	12	——13	——14	—— 8
VIII.	April—— 2	—— 3	March--28	29	——30	——31	April — 1
IX.	April——16	——17	——18	19	——20	——21	——22
X.	April—— 9	——10	——11	5	—— 6	—— 7	—— 8
XI.	March —26	——27	——28	29	——30	——31	——25
XII.	April——16	——17	——18	19	——13	——14	——15
XIII.	April—— 2	—— 3	—— 4	5	—— 6	—— 7	—— 8
XIV.	March —26	——27	——28	22	——23	——24	——25
XV.	April——16	——10	——11	12	——13	——14	——15
XVI.	April—— 2	—— 3	—— 4	5	March--30	——31	April — 1
XVII.	April——23	——24	——18	19	——20	——21	——22
XVIII.	April—— 9	——10	——11	12	——13	—— 7	—— 8
XIX.	April—— 2	March--27	——28	29	——30	——31	April — 1

TO make uſe of the preceding Table, find the Sunday Letter for the Year in the uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday Letter, you have the Day of the Month on which *Eaſter* falleth that Year. But Note, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

A TABLE of the MOVEABLE FEASTS for Fifty-two Years, according to the foregoing Calendar.

Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany	Septuageſima Sunday.	The Firſt Day of Lent	Eaſter-Day.	Rogation Sunday.	Aſcenſion-Day.	Whitſunday.	Sundays after Trinity.	Advent Sunday.
1752	5											Dec.-- 3
1753	6	25	G	6	Feb.—18	March 7	April 22	May—27	May—31	June--10	23	——— 2
1754	7	6	F	4	———10	Feb.—27	———14	———19	———23	——— 2	24	——— 1
1755	8	17	E	2	Jan.—26	———12	March 30	——— 4	——— 8	May—18	26	Nov. 30
1756	9	28	DC	5	Feb.—15	March 3	April 18	———23	———27	June-- 6	23	———28
1757	10	9	B	4	——— 6	Feb.—23	———10	———15	———19	May—29	24	———27
1758	11	20	A	2	Jan.—22	——— 8	March 26	April 30	——— 4	———14	27	Dec.— 3
1759	12	1	G	5	Feb.—11	———28	April 15	May—20	———24	June-- 3	24	——— 2
1760	13	12	FE	3	——— 3	———20	——— 6	———11	———15	May—25	25	Nov. 30
1761	14	23	D	1	Jan.—18	——— 4	March 22	April 26	April 30	———10	27	———29
1762	15	4	C	4	Feb.— 7	———24	April 11	May—16	May—20	———30	24	———28
1763	16	15	B	3	Jan.—30	———16	——— 3	——— 8	———12	———22	25	———27
1764	17	26	AG	6	Feb.—19	March 7	———22	———27	———31	June--10	23	Dec.— 2
1765	18	7	F	3	——— 3	Feb.—20	——— 7	———12	———16	May—26	25	——— 1
1766	19	18	E	2	Jan.—26	———12	March 30	——— 4	——— 8	———18	26	Nov. 30
1767	1	0	D	5	Feb.—15	March 4	April 19	———24	———28	June-- 7	23	———29
1768	2	11	CB	3	Jan.—31	Feb.—17	——— 3	——— 8	———12	May—22	25	———27
1769	3	22	A	2	———22	——— 8	March 26	April 30	——— 4	———14	27	Dec.-- 3
1770	4	3	G	5	Feb.—11	———28	April 15	May—20	———24	June-- 3	24	——— 2
1771	5	14	F	2	Jan.—27	———13	March 31	——— 5	——— 9	May—19	26	——— 1
1772	6	25	ED	5	Feb.—16	March 4	April 19	———24	———28	June-- 7	23	Nov. 29
1773	7	6	C	4	——— 7	Feb.—24	———11	———16	———20	May—30	24	———28
1774	8	17	B	3	Jan.—30	———16	——— 3	——— 8	———12	———22	25	———27
1775	9	28	A	5	Feb.—12	March 1	———16	———21	———25	June-- 4	24	Dec.— 3
1776	10	9	GF	4	——— 4	Feb.—21	——— 7	———12	———16	May—26	25	——— 1
1777	11	20	E	2	Jan.—26	———12	March 30	——— 4	——— 8	———18	26	Nov. 30
1778	12	1	D	5	Feb.—15	March 4	April 19	———24	———28	June-- 7	23	———29
1779	13	12	C	3	Jan.—31	Feb.—17	——— 4	——— 9	———13	May—23	25	———28
1780	14	23	BA	2	———23	——— 9	March 26	April 30	——— 4	———14	27	Dec.— 3
1781	15	4	G	5	Feb.—11	———28	April 15	May—20	———24	June-- 3	24	——— 2
1782	16	15	F	2	Jan.—27	———13	March 31	——— 5	——— 9	May—19	26	——— 1
1783	17	26	E	5	Feb.—16	March 5	April 20	———25	———29	June-- 8	23	Nov. 30
1784	18	7	DC	4	——— 8	Feb.—25	———11	———16	———20	May—30	24	———28
1785	19	18	B	2	Jan.—23	——— 9	March 27	——— 1	——— 5	———15	26	———27
1786	1	0	A	5	Feb.—12	March 1	April 16	———21	———25	June-- 4	24	Dec.— 3
1787	2	11	G	4	——— 4	Feb.—21	——— 8	———13	———17	May—27	25	——— 2
1788	3	22	FE	1	Jan.—20	——— 6	March 23	April 27	——— 1	———11	27	Nov. 30
1789	4	3	D	4	Feb.— 8	———25	April 12	May—17	———21	———31	24	———29
1790	5	14	C	3	Jan.—31	———17	——— 4	——— 9	———13	———23	25	———28
1791	6	25	B	6	Feb.—20	March 9	———24	———29	June— 2	June--12	22	———27
1792	7	6	AG	4	——— 5	Feb.—22	——— 8	———13	May—17	May—27	25	Dec.— 2
1793	8	17	F	2	Jan.—27	———13	March 31	——— 5	——— 9	———19	26	——— 1
1794	9	28	E	5	Feb.—16	March 5	April 20	———25	———29	June-- 8	23	Nov. 30
1795	10	9	D	3	——— 1	Feb.—18	——— 5	———10	———14	May—24	25	———29
1796	11	20	CB	2	Jan.—24	———10	March 27	——— 1	——— 5	———15	26	———27
1797	12	1	A	5	Feb.—12	March 1	April 16	———21	———25	June-- 4	24	Dec.— 3
1798	13	12	G	4	——— 4	Feb.—21	——— 8	———13	———17	May—27	25	——— 2
1799	14	23	F	1	Jan.—20	——— 6	March 24	April 28	——— 2	———12	27	——— 1
1800	15	4	E	4	Feb.— 9	———26	April 13	May—18	———22	June-- 1	24	Nov. 30
1801	16	15	D	3	——— 1	———18	——— 5	———10	———14	May—24	25	———29
1802	17	26	C	5	———14	March 3	———18	———23	———27	June-- 6	23	———28
1803	18	7	B	4	——— 6	Feb.—23	———10	———15	———19	May—29	24	———27
1804	19	18	AG	3	Jan.—29	———15	——— 1	——— 6	———10	———20	26	Dec.— 2

A TABLE of the MOVEABLE FEASTS, according to the ſeveral Days that EASTER can poſſibly fall upon.

Eaſter-Day.	Sun. af. Epiph.	Septuageſima Sunday.	The Firſt Day of Lent.	Rogation Sunday.	Aſcenſion-Day.	Whitſunday.	Sun. aft. Trin.	Advent Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
——23	1	——19	—— 5	——27	May 1	——11	27	——30
——24	1	——20	—— 6	——28	—— 2	——12	27	Dec. 1
——25	2	——21	—— 7	——29	—— 3	——13	27	—— 2
——26	2	——22	—— 8	——30	—— 4	——14	27	—— 3
——27	2	——23	—— 9	May 1	—— 5	——15	26	Nov. 27
——28	2	——24	——10	—— 2	—— 6	——16	26	——28
——29	2	——25	——11	—— 3	—— 7	——17	26	——29
——30	2	——26	——12	—— 4	—— 8	——18	26	——30
——31	2	——27	——13	—— 5	—— 9	——19	26	Dec. 1
April 1	3	——28	——14	—— 6	——10	——20	26	—— 2
—— 2	3	——29	——15	—— 7	——11	——21	26	—— 3
—— 3	3	——30	——16	—— 8	——12	——22	25	Nov. 27
—— 4	3	——31	——17	—— 9	——13	——23	25	——28
—— 5	3	Feb. 1	——18	——10	——14	——24	25	——29
—— 6	3	—— 2	——19	——11	——15	——25	25	——30
—— 7	3	—— 3	——20	——12	——16	——26	25	Dec. 1
—— 8	4	—— 4	——21	——13	——17	——27	25	—— 2
—— 9	4	—— 5	——22	——14	——18	——28	25	—— 3
——10	4	—— 6	——23	——15	——19	——29	24	Nov. 27
——11	4	—— 7	——24	——16	——20	——30	24	——28
——12	4	—— 8	——25	——17	——21	——31	24	——29
——13	4	—— 9	——26	——18	——22	June 1	24	——30
——14	4	——10	——27	——19	——23	—— 2	24	Dec. 1
——15	5	——11	——28	——20	——24	—— 3	24	—— 2
——16	5	——12	Mar. 1	——21	——25	—— 4	24	—— 3
——17	5	——13	—— 2	——22	——26	—— 5	23	Nov. 27
——18	5	——14	—— 3	——23	——27	—— 6	23	——28
——19	5	——15	—— 4	——24	——28	—— 7	23	——29
——20	5	——16	—— 5	——25	——29	—— 8	23	——30
——21	5	——17	—— 6	——26	——30	—— 9	23	Dec. 1
——22	6	——18	—— 7	——27	——31	——10	23	—— 2
——23	6	——19	—— 8	——28	June 1	——11	23	—— 3
——24	6	——20	—— 9	——29	—— 2	——12	22	Nov. 27
——25	6	——21	——10	——30	—— 3	——13	22	——28

Note, That in a Biſſextile or Leap Year, the Number of *Sundays* after Epiphany will be the ſame, as if *Eaſter-Day* had fallen One Day later than it really does. And for the ſame Reaſon, One Day muſt, in every Leap Year, be added to the Day of the Month given by the Table for *Septuageſima* Sunday: And the like muſt be done for the Firſt Day of *Lent* (commonly called *Aſh-Wedneſday*) unleſs the Table gives ſome Day in the Month of *March* for it; for in that Caſe, the Day given by the Table is the right Day.

TABLE to find *Eaſter*, from the Year 1900, to 2199 incluſive.

Golden Numbers.	Days of the Month.	Sunday Letters.
14	March 22	D
3	——23	E
	——24	F
11	——25	G
	——26	A
19	——27	B
8	——28	C
	——29	D
16	——30	E
5	——31	F
	April — 1	G
13	—— 2	A
2	—— 3	B
	—— 4	C
10	—— 5	D
	—— 6	E
18	—— 7	F
7	—— 8	G
	—— 9	A
15	——10	B
4	——11	C
	——12	D
12	——13	E
1	——14	F
	——15	G
9	——16	A
17	——17	B
6	——18	C
	——19	D
	——20	E
	——21	F
	——22	G
	——23	A
	——24	B
	——25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons, and the Feaſt of *Eaſter*, from the Year 1900, to the Year 2199 incluſive. This Table is to be made uſe of, in all reſpects, as the Firſt Table before inſerted, for finding *Eaſter* till the Year 1899.

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and alſo the Number, which in Table I. ſtandeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which ſtandeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

1	2 Years of our Lord.	3	1	2 Years of our Lord.	3
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, conſiſting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year conſiſting of entire Hundreds, and Note the Number or Cypher which ſtands againſt it in the Third Column; then, in Table III. look for the ſame Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the Firſt Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes thoſe Years which are ſtill to be accounted Biſſextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III. The GOLDEN NUMBERS.

Paſchal Full Moon.	Sunday Letters.	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii	xviii	xix
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The ORDER for MORNING and EVENING PRAYER, daily to be ſaid and uſed throughout the Year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed Place of the Church, Chapel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in Times paſt.

And here is to be noted, That ſuch Ornaments of the Church, and of the Miniſters thereof, at all Times of their Miniſtration, ſhall be retained, and be in uſe, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The ORDER for

MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow: and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* li. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* li. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement: not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Matth.* iii. 2.

I will ariſe, and go to my father; and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. St. *Luke* xv. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: But if we confeſs our ſins, He is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St. *John* i. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes, declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution, or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here, and at the end of all other prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung, this Pſalm following: except on* Eaſter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino. Pſal. xcv.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my

wrath : that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed: and at the end of every Pſalm throughout the Year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Then ſhall be read diſtinctly, with an audible voice, The Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Calendar (except there be proper Leſſons aſſigned for that Day:) he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung in* Engliſh, *the Hymn called* Te Deum laudamus, *daily throughout the year.*

¶ *Note, That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, *or* Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, *or* The Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God : we acknowledge thee to be the Lord.

All the earth doth worſhip thee : the Father everlaſting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth;

Heaven and earth are full of the majeſty : of thy glory.

The glorious company of the Apoſtles : praiſe thee.

The goodly fellowſhip of the Prophets : praiſe thee.

The noble army of Martyrs : praiſe thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majeſty;

Thine honourable, true : and only Son;

Alſo the Holy Ghoſt : the Comforter.

Thou art the King of Glory : O Chriſt.

Thou art the everlaſting Son : of the Father.

When thou tookeſt upon thee to deliver man : thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death : thou didſt open the Kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God : in the glory of the Father.

We believe that thou ſhalt come : to be our Judge.

We therefore pray thee, help thy ſervants : whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy ſaints : in glory everlaſting.

O Lord, ſave thy people : and bleſs thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O All ye Works of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Waters, that be above the firmament, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Powers of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Sun and Moon, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Stars of Heaven, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Showers and Dew, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winds of God, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Fire and Heat, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Winter and Summer, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Dews and Froſts, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Froſt and Cold, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Ice and Snow, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Nights and Days, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Light and Darkneſs, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord : praiſe him, and magnify him for ever.

O let the Earth bleſs the Lord : yea, let it praiſe him, and magnify him for ever.

O ye Mountains and Hills, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye green Things upon the Earth, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Wells, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Seas and Floods, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Fowls of the Air, bleſs ye the Lord : praiſe him, and magnify him for ever.

O all ye Beaſts and Cattle, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord : praiſe him, and magnify him for ever.

O let Iſrael bleſs the Lord : praiſe him, and magnify him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bleſs ye the Lord : praiſe him, and magnify him for ever.

O ye holy and humble Men of Heart, bleſs ye the Lord : praiſe him, and magnify him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord : praiſe him, and magnify him for ever.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on* St. John Baptiſt's *Day.*

Benedictus. St. Luke i. 68.

BLeſſed be the Lord God of Iſrael : for he hath viſited and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in the houſe of his ſervant David ;

As he ſpake by the mouth of his holy Prophets : which have been ſince the world began ;

That we ſhould be ſaved from our enemies : and from the hands of all that hate us ;

To perform the mercy promiſed to our forefathers : and to remember his holy covenant ;

To perform the oath which he ſware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might ſerve him without fear,

In holineſs and righteouſneſs before him : all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt : for thou ſhalt go before the face of the Lord to prepare his ways ;

To give knowledge of ſalvation

unto his people : for the remiſſion of their ſins,

Through the tender mercy of our God : whereby the Day-ſpring from on high hath viſited us ;

To give light to them that ſit in darkneſs, and in the ſhadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Or this Pſalm.*

Jubilate Deo. PSAL. c.

O Be joyful in the Lord, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God ; it is he that hath made us, and not we ourſelves : we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed by the Miniſter and the People, ſtanding : Except only ſuch days as the Creed of Saint* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jeſus Chriſt his only Son our Lord ; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He deſcended into hell ; The third day he roſe again from the dead ; He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty ; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt ; The Holy Catholick Church ; The Communion of Saints ; The Forgiveneſs of ſins ; The Reſurrection of the body, And the Life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling ; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you :
Anſw. And with thy ſpirit.

Miniſter.

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſwer. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſwer. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day, which ſhall be the ſame that is appointed at the Communion; the ſecond for Peace; the third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The ſecond Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies; that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect, for Grace.*

O Lord, our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for
EVENING PRAYER,
Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe Sentences of the Scriptures that follow: and then he ſhall ſay that which is written after the ſaid Sentences.*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* li. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* li. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* li. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement: not in thine anger, leſt thou bring me to nothing. *Jer.* x. 24. *Pſal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Matth.* iii. 2.

I will ariſe, and go to my father; and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. St. *Luke* xv. 18, 19.

Enter not into judgement with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St. *John* i. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge

ledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me:

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep: We have followed too much the devices and deſires of our own hearts: We have offended againſt thy holy laws: We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults: Reſtore thou them that are penitent; According to thy promiſes, declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous and ſober life, To the glory of thy holy name. Amen.

¶ *The Abſolution, or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the Abſolution and Remiſſion of their ſins; He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his Holy Spirit; that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy; ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips;

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſwer. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed; and after that,* Magnificat, *(or the Song of the bleſſed virgin* Mary) *in Engliſh, as followeth.*

Magnificat. St. Luke i. 46.

MY ſoul doth magnify the Lord: and my ſpirit hath rejoiced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembering his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed, for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or elſe this Pſalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. xcviii.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and

all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: and after that,* Nunc dimittis *(or the Song of* Simeon) *in Engliſh, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or elſe this Pſalm; except it be on the Twelfth Day of the Month.*

Deus miſereatur. Pſal. lxvii.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt;

The Holy Catholick Church; The Communion of Saints; The Forgiveneſs of ſins; The Reſurrection of the body, And the Life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you:

Anſw. And with thy ſpirit.

¶ *Miniſter.*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People, ſhall ſay the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us;

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King;

Anſwer. And mercifully hear us, when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people;

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord;

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us;

Anſwer. And take not thy Holy Spirit from us.

¶ *Then ſhall follow three Collects; the firſt of the Day; the ſecond for Peace; the third for Aid againſt all Perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace, which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect, for Aid againſt all Perils.*

LIghten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally, after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *Charlotte*, his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediator Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

Almighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon theſe Feaſts;* Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called The Creed of Saint* Athanaſius, *by the Miniſter and People, ſtanding.*

Quicunque vult.

WHoſoever will be ſaved : before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled : without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons : nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son : and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one : the glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son : and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate : and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible : and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal : and the Holy Ghoſt eternal;

And yet they are not three eternals : but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated : but one uncreated, and one incomprehenſible.

So likewiſe, the Father is Almighty, the Son Almighty : and the Holy Ghoſt Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghoſt is God;

And yet they are not three Gods : but one God.

So likewiſe, the Father is Lord, the Son Lord : and the Holy Ghoſt Lord;

And yet not three Lords : but one Lord.

For like as we are compelled by the Chriſtian verity : to acknowledge every Perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick religion : to ſay, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone :

not made, nor created, but begotten.

The Holy Ghoſt is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after other : none is greater, or leſs than another.

But the whole three Perſons are co-eternal together : and co-equal.

So that in all things, as is aforeſaid : the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved : muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting ſalvation : that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right Faith is, that we believe and confeſs : that our Lord Jeſus Chriſt, the Son of God, is God and Man ;

God, of the Subſtance of the Father, begotten before the worlds : and Man, of the Subſtance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reaſonable ſoul, and human fleſh ſubſiſting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Chriſt ;

One ; not by converſion of the Godhead into fleſh : but by taking of the Manhood into God ;

One altogether ; not by confuſion of Subſtance : but by unity of Perſon.

For as the reaſonable ſoul and fleſh is one man : ſo God and Man is one Chriſt ;

Who ſuffered for our ſalvation : deſcended into hell, roſe again the third day from the dead ;

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty : from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies : and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting : and they that have done evil, into everlaſting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Here*

The LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays, and Fridays, and at other times, when it ſhall be commanded by the Ordinary.*

O GOD the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief; from ſin, from the crafts and aſſaults of the devil; from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of

death, and in the day of judgement,
Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant *GEORGE*, our moſt gracious King and Governor;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth and ſhew it accordingly;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the magiſtrates, giving them grace to execute juſtice, and to maintain truth;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations unity, peace, and concord;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhew thy pity upon all priſoners and captives;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend, and provide for, the fatherleſs children, and widows, and all that are deſolate and oppreſſed;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;
We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;
Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;
Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Chriſt, have mercy upon us.
Chriſt, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins.

Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, *&c.*

Anſwer. As it was in the beginning, *&c.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſwer. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the *LITANY.*

PRAYERS and THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon; and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God, heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people; and grant that the ſcarcity and dearth, which we do now moſt juſtly ſuffer for our iniquity, may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the Holy Ghoſt, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that we, who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common Plague or Sickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs, for their obſtinate rebellion againſt Moſes and Aaron; and alſo, in the time of king David, didſt ſlay with the plague of Peſtilence threeſcore and ten thouſand, and yet remembering thy mercy, didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember Weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church by the precious blood of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtors of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe which ſhall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any Office and Adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer, for all conditions of Men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all Nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; [* *eſpecially thoſe for whom our prayers are deſired*;] that it may pleaſe thee to comfort and relieve them, according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions: And this we beg for Jeſus Chriſt his ſake. *Amen.*

* This to be ſaid when any deſire the Prayers of the Congregation.

¶ *A General Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving-kindneſs to us and to all men: [** particularly to thoſe, who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives; by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

* This to be ſaid when any that have been prayed for, deſire to return praiſe.

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee, in our great neceſſity, to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorify thy holy Name, for this thy mercy, and will always declare thy loving-kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty; beſeeching thee to continue thy loving-kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed: We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring Publick Peace at Home.*

O Eternal God, our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation; and now in the midſt of judgement remembering mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs ourſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatened in thy law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart: Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy Divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

THE
COLLECTS, EPISTLES, and GOSPELS,
To be uſed throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.*

¶ *The firſt Sunday in Advent.*
The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day when he ſhall come again in his glorious Majeſty to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Chriſtmas-Eve.*

The Epiſtle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy Neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the Name of the Lord; Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. xv. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name: And again he ſaith, Rejoice, ye Gentiles, with his people: And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the

God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. St. Luke xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree, and all the trees; when they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye, that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.

The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the Miniſters and ſtewards of thy myſteries, may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the Holy Spirit ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. iv. 1.

LET a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgement: yea, I judge not mine own ſelf. For I know nothing by myſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

The Goſpel. St. Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them: And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas, through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. iv. 4.

Rejoice in the Lord alway, and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: But in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. St. John i. 19.

THIS is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not;

He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit ever one God, world without end. *Amen.*

The Epiſtle. Heb. i. 1.

GOD, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds: who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands: They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment: and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John: The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that in all our ſufferings here upon earth, for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the Holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt Martyr Saint Stephen, who prayed for his murderers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity; which ſhall be ſaid continually unto New-year's Eve.*

For the Epiſtle. Acts vii. 55.

STephen being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God; and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this he fell aſleep.

The Goſpel. St. Matth. xxiii. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

Saint John the Evangeliſt's Day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, That God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

The Goſpel. St. John xxi. 19.

JESUS ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?

Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, That that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorify thee by their deaths; Mortify and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. xiv. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. St. Matth. ii. 13.

THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth; and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-Day.

The Collect.

ALmighty God, who haſt given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit ever one God, world without end. *Amen.*

The Epiſtle. Gal. iv. 1.

NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. St. Matth. i. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt: And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name

Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born ſon; and he called his Name JESUS.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true Circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. iv. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, That he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. St. Luke ii. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every day after unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby, when ye read, ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. St. Matth. ii. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the leaſt among the princes of Juda; for out of thee ſhall come a Governor that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures they preſented unto him gifts; gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we, being many, are one body in Chriſt, and every one members one of another.

The Goſpel. St. Luke ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem;

and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey, and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom, and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our Life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xii. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples, to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew,) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xii. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head, Be not overcome of evil, but overcome evil with good.

The Goſpel. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will, Be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. St. Matth. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Goſpel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purify ourſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth ever one God, world without end. *Amen.*

The Epiſtle. 1 St. John iii. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe, the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. St. Matth. xxiv. 23.

THEN if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, he is in the ſecret chambers; believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt away.

The Goſpel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly,) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one; thrice was I beaten with rods; once was I ſtoned; thrice I ſuffered ſhipwrack; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by my own country-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not.

The Goſpel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed; and as he ſowed ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it; and ſome fell upon a rock, and as ſoon as it was ſprung up it withered away, becauſe it lacked moiſture; and ſome fell among thorns, and the thorns ſprang up with it, and choked it; and other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God; thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe, and be ſaved. They on the rock are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of all virtues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt's ſake. *Amen.*

The Epiſtle. 1 Cor. xiii. i.

THOUGH I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal: And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part: but when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. St. Luke xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the wayſide begging: and hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus, thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

The firſt Day of Lent, commonly called Aſh-Wedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epiſtle. Joel ii. 12.

TURN ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly, gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: Wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. St. Matth. vi. 16.

WHEN ye faſt, be not as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhalt reward thee openly. Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal: but lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal: For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.

The Collect.

O Lord, who for our ſake didſt faſt forty days and forty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. vi. 1.

WE then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation;) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. St. Matth. iv. 1.

THEN was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee; and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of ourſelves, to help ourſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls; that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter; becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. St. Matth. xv. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David: my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came, and beſought him, ſaying, Send her away; for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered, and ſaid, It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered ed and ſaid unto her, O woman, great is thy faith! be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour. But fornication and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. St. Luke xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay, that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? for it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem, which is above, is free: which is the mother of us all. For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Neverthleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. St. John vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Hebr. ix. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. St. John viii. 46.

JESUS ſaid, Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil: Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God: yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a lyar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Eaſter.

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but rather that a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews! And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, a place of a ſcull, they gave him vinegar to drink mingled with gall; and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge, and filled it with vinegar, and put in on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before Eaſter.

For the Epiſtle. Iſai. lxiii. 1.

WHO is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. I will mention the loving-kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. For he ſaid, Surely they are my people, children that will not lye; ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought againſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea with the ſhepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moſes with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? that led them through the deep as an horſe in the wilderneſs; that they ſhould not ſtumble? As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? Are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting. O Lord, Why haſt thou made us to err from thy ways? and hardened our hearts from thy fear? Return, for thy ſervants ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine: thou never bareſt rule over them; they were not called by thy Name.

The Goſpel. St. Mark xiv. 1.

AFTER two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death: But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? for it might have been ſold for more than three hundred pence, and have been given to the poor: And they murmured againſt her. And Jeſus ſaid, Let her alone; why trouble ye her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will ye may do them good: but me ye have not always. She hath done what ſhe could; ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money: And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water; follow him: And whereſoever he ſhall go in, ſay ye to the good man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper-room furniſhed, and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? and he anſwered and ſaid unto them, It is one of the twelve that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily

I ſay unto thee, That this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, if I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy, and ſaith unto them, My ſoul is exceeding ſorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me; nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again; for their eyes were heavy: neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And

Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts, and all the council ſought for witneſs againſt Jeſus to put him to death, and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the bleſſed? And Jeſus ſaid, I am; and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

For the Epiſtle. Iſai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. St. Mark xv. 1.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate aſked him, Art thou the King of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews? (for he knew that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate ſaid unto them, why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to ſalute him, Hail, King of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him. And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before Eaſter.

The Epiſtle. Hebr. ix. 16.

WHERE a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood: for when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others; for then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel. St. Luke xxii. 1.

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entered Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed and ſought opportunity to betray him unto them in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in: And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper-room furniſhed; there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed! And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both into priſon and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that it is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a ſtone's caſt, and kneeled down and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote a ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſt's houſe: and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: and if I alſo aſk you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. xi. 17.

IN this that I declare unto you, I praiſe you not; that ye come together, not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper: for in eating, every one taketh before other his own ſupper; and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge ourſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. St. Luke xxiii. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, That he himſelf is Chriſt a King. And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him; and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (who for a certain ſedition made in the city, and for murder, was caſt in priſon.) Pilate therefore, willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? and there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt, the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the King of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour: and there was darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end, *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers, which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Hebr. x. 1.

THE law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law; then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; and having an High Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering; (for he is faithful that promiſed;) and let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another; and ſo much the more, as ye ſee the day approaching.

The Goſpel. St. John xix. 1.

PILATE therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail, King of the Jews! And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the Judgement-hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſar's friend: whoſoever maketh himſelf a King, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the Judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your King? The chief prieſts anſwered, We have no King but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away. And he bearing his croſs, went forth into a place called The place of a ſcull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am the King of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſoldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: And he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high-day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

Eaſter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Pet. iii. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made ſubject unto him.

The Goſpel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch; go your way, make it as ſure as ye can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

EASTER-DAY.

¶ *At Morning Prayer, inſtead of the Pſalm* [O come let us ſing, &c.] *theſe Anthems ſhall be ſung or ſaid.*

CHRIST our paſſover is ſacrificed for us: therefore let us keep the feaſt;

Not with the old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 *Cor.* v. 7.

CHRIST being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* vi. 9.

CHRIST is riſen from the dead: and become the firſt-fruits of them that ſlept.

For ſince by man came death: by man came alſo the reſurrection of the dead.

For as in Adam all die: even ſo

in Chriſt ſhall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

The Collect.

ALmighty God, who through thine only-begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end. *Amen.*

The Epiſtle. Col. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. St. John xx. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtooping down and looking in, ſaw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end. *Amen.*

For the Epiſtle. Acts x. 34.

PETER opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt: (he is Lord of all:) that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins.

The Goſpel. St. Luke xxiv. 13.

BEHOLD, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe, that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he who ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himſelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone further: but they conſtrained him, ſaying, Abide with us; for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt ever one God, world without end. *Amen.*

For the Epiſtle. Acts xiii. 26.

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled

led them in condemning him. And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thine Holy One to ſee corruption. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you, which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

The Goſpel. St. Luke xxiv. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet. And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an honeycomb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the Prophets, and in the Pſalms concerning me. Then opened he their underſtanding, that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his Name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The firſt Sunday after Eaſter.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. John v. 4.

WHatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bare record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son, hath not life.

The Goſpel. St. John xx. 19.

THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace, that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. St. John x. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Collect.

ALmighty God, who ſheweſt to them that be in error the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 St. Pet. ii. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs; but as the ſervants of God. Honour all men: Love the brotherhood: Fear God: Honour the king.

The Goſpel. St. John xvi. 16.

JESUS ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? Verily, verily I ſay unto you, That ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eaſter.

The Collect.

O Almighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. St. James i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath; for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted Word, which is able to ſave your ſouls.

The Goſpel. St. John xvi. 5.

JESUS ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement: Of ſin, becauſe they believe not on me: of righteouſneſs, becauſe I go to my Father, and ye ſee me no more: of judgement, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Eaſter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glaſs. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. St. John xvi. 23.

VErily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs: but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.

The Collect.

GRANT, we beſeech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen: to whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.

The Collect.

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 St. Pet. iv. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. St. John xv. 26. *and part of the 16th Chapter.*

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me: but theſe things have I told you, that when the time ſhall come ye may remember that I told you of them.

WHIT-SUNDAY.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts ii. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. St. John xiv. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments: and I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you, before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in Whitſun-week.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts x. 34.

THEN Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all;) that word, I ſay, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words the Holy Ghoſt fell on all them who heard the Word. And they of the circumciſion, who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt: For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. St. John iii. 16.

GOD ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; becauſe he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light; neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun-week.

The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts viii. 14.

WHEN the Apoſtles, who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghoſt: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jeſus:) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. St. John x. 1.

VErily, verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice: and a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them; but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep: All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy:

I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt, one God, world without end. *Amen.*

For the Epiſtle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne: and he that ſat was to look upon like a jaſper and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne, there was a ſea of glaſs, like unto cryſtal. And in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind: and the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him; and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. St. John iii. 1.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: the ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles, that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe, if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee, Mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. John iv. 7.

BEloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time.

If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; becauſe he hath given us of his Spirit. And we have ſeen and do teſtify that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement; becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear; becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, That he who loveth God, love his brother alſo.

The Goſpel. St. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried: and in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe: for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not

Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.

The ſecond Sunday after Trinity.

The Collect.

O LORD, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. John iii. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life becauſe we love the brethren. He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. St. Luke xiv. 16.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed: and another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed: and another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe, being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither, the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled; for I ſay unto you, That none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Pet. v. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel. St. Luke xv. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe, I ſay unto you, There is joy in the preſence of the angels of God over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy; that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The Epiſtle. Rom. viii. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. St. Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you; good meaſure preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile: let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs' ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. St. Luke v. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth, and ſaw two ſhips ſtanding by the lake; but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckoned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken; and ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs man's underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. vi. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by Baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin; but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. St. Matth. v. 20.

JESUS ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The

The ſeventh Sunday after Trinity.

The Collect.

LORD of all power and might who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true Religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. vi. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. St. Mark viii. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them; and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets. And they that had eaten were about four thouſand. And he ſent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. viii. 12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. St. Matth. vii. 15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. x. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them: as it is written, The people ſat down to eat and to drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither

ther murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. St Luke xvi. 1.

JESUS ſaid unto his diſciples, There was a certain rich man who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil, And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xii. 1.

COncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelfſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xv. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day, according to the Scriptures; and that he was ſeen of Cephas; then of the twelve: after that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that he was ſeen of James;

then of all the apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace, which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. St. Luke xviii. 9.

JESUS ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. iii. 4.

SUCH truſt have we through Chriſt to God-ward: Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. St. Mark vii. 31.

JESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it; and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. iii. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, That the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. St. Luke x. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain Prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. v. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, That they who do ſuch things ſhall not inherit the kingdom of

God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

The Goſpel. St. Luke xvii. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beſeech thee, O Lord, thy Church with thy perpetual mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. vi. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt: For neither they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Iſrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. St. Matth. vi. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and

Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin; and yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe. Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek:) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel. St. Luke vii. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill,) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, That a great Prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The ſeventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 1.

I Therefore, the priſoner of the Lord, beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. St. Luke xiv. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him; and he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go, and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil; and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: ſo that ye come behind in no gift: waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end; that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. St. Matth. xxii. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe Son is he? They ſay unto him, The Son of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man, from that day forth, aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel. St. Matth. ix. 1.

JESUS entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus, knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciful God, of thy bountiful goodneſs, keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel. St. Matth. xxii. 1.

JESUS ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: and the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The twenty-firſt Sunday after Trinity.

The Collect.

GRANT, we beſeech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. vi. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about with truth; and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked; and take the helmet of ſalvation, and the ſword of the Spirit, which is the Word of God: praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. St. John iv. 46.

THERE was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him, that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The twenty-ſecond Sunday after Trinity.

The Collect.

LORD, we beſeech thee to keep thy houſhold the Church in continual godlineſs; that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. St. Matth. xviii. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The twenty-third Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, who art the author of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. iii. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things.) For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. St. Matth. xxii. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras, our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might, according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. St. Matth. ix. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman who was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment; for ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beſeech thee, O Lord, the wills of thy faithful people; that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Jer. xxiii. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgement and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

The Goſpel. St. John vi. 5.

WHEN Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred penyworth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel, ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy

Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourſelves obediently to fulfil thy holy Commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. x. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel: for Eſaias ſaith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I ſay, Have they not heard? Yes verily; their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long have I ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. St. Matth. iv. 18.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers;) and he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them; and they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Son's reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom, with thee and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen.*

The Epiſtle. Epheſ. ii. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God, through the Spirit.

The Goſpel. St. John xx. 24.

THomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his Name.

The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts ix. 1.

AND Saul, yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high Prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief Prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael: For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord, (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received his ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. St. Matth. xix. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, That ye, which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only-begotten Son was this day preſented in the temple in ſubſtance of our fleſh, ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. iii. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fullers ſoap. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe-ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. St. Luke ii. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) and to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid; Lord, now letteſt thou thy ſervant depart in peace, according to thy word: for mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: and ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers, night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts. i. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and, His biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apoſtles.

The Goſpel. St. Matth. xi. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſai. vii. 10.

MOreover, the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God;

aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold, a Virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel: Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. St. Luke i. 26.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a Virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the Virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name JESUS. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever; and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren: for with God nothing ſhall be impoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iv. 7.

UNTO every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: from whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel. St. John xv. 1.

I Am the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit: ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. St. James i. 1.

JAMES, a ſervant of God and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. St. John xiv. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo; and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the Holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch: who when he came, and had ſeen the grace of God, was glad; and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul: And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people: and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch: And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint John Baptiſt's Day.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſai. xl. 1.

COmfort ye, comfort ye, my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, That her warfare is accompliſhed; that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a highway for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry, And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd; he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. St. Luke i. 57.

ELiſabeth's full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us: to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people, by the remiſſion of their ſins, through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

Saint Peter's Day.

For the Epiſtle. Acts xii. 1.

ABOUT that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quarternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him; and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. St. Matth. xvi. 13.

WHEN Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Barjona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRANT, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts xi. 27. *and part of Chap.* xii.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give; but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy Word; Grant, we beſeech thee, unto thy Church to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts v. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the reſt durſt no man join himſelf to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women,) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There alſo came a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits; and they were healed every one.

The Goſpel. St. Luke xxii. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. iv. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully,

fully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. St. Matth. ix. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came, and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. St. Matth. xviii. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt and Phyſician of the ſoul; May it pleaſe thee, that by the wholſome medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: for Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia,

latia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt, bring with thee; and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. St. Luke x. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways; behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

St. Simon and St. Jude, Apoſtles.

The Collect.

O Almighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. St. Jude i.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. St. John xv. 17.

THeſe things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep your's alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all virtuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. vii. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nepthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts; and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel. St. Matth. v. 1.

JESUS ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for their's is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peacemakers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs' ſake: for their's is the kingdom of heaven. Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoice, and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The ORDER for the
Adminiſtration of the LORD's SUPPER,
OR
HOLY COMMUNION.

¶ *SO many as intend to be partakers of the Holy Communion, ſhall ſignify their Names to the Curate, at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties, to whom he hath done wrong; or at leaſt declare himſelf to be in full purpoſe ſo to do as ſoon as he conveniently may.*

¶ *The ſame order ſhall the Curate uſe with thoſe, betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the Holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this or the next precedent paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending perſon according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen Cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the North-ſide of the Table, ſhall ſay the Lord's Prayer, with the Collect following; the People kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. Amen.

Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly all the TEN COMMANDMENTS; *and the People, ſtill kneeling, ſhall after every Commandment, aſk God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People. Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church; and ſo rule the heart of thy choſen ſervant *GEORGE*, our King and Governor, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory; and that we, and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and ordinance, through Jeſus Chriſt our Lord; who with thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *GEORGE* thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſs: Grant this, O merciful Father, for thy dear Son's ſake Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle, [*or,* The portion of Scripture appointed for the Epiſtle] is written in the —— Chapter of —— beginning at the —— Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the People all ſtanding up) ſaying,* The holy Goſpel is written in the —— Chapter of —— beginning at the —— Verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the People ſtill ſtanding as before.*

I Believe in one God, the Father Almighty; Maker of heaven and earth; and of all things viſible and inviſible:

And in one Lord Jeſus Chriſt; the only-begotten Son of God; Begotten of his Father before all worlds; God of God; Light of Light; Very God of very God; Begotten, not made; Being of one ſubſtance with the Father; By whom all things were made; Who for us men, and for our ſalvation, came down from heaven; And was incarnate by the Holy Ghoſt of the Virgin Mary; and was made man; And was crucified alſo for us under Pontius Pilate; He ſuffered and was buried; And the third day he roſe again according to the Scriptures; And aſcended into heaven, and ſitteth on the right hand of the Father; And he ſhall come again with glory to judge both the quick and the dead; Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worſhipped and glorified; Who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church; I acknowledge one Baptiſm for the remiſſion of ſins; And I look for the reſurrection of the dead; And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days, are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter; nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoined by the King, or by the ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. St. *Matth.* v. 16.

Lay not up for yourſelves treaſure upon earth; where the ruſt and moth doth corrupt, and where thieves break through and ſteal:

but lay up for yourſelves treaſures in heaven; where neither ruſt nor moth doth corrupt, and where thieves do not break through nor ſteal. St. *Matth.* vi. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. St. *Matth.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matth.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold. St. *Luke* xix. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice; and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and ſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Hebr.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Hebr.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him; how dwelleth the love of God in him? 1 St. *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly: if thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the people, in a decent Baſon to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient.*

After which done, the Prieſt ſhall ſay,

Let us pray for the whole ſtate of Chriſt's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty; beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: And grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governors; and eſpecially thy ſervant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true Religion, and Virtue. Give grace, O heavenly Father, to all Biſhops and Curates; that they may both by their life and doctrine ſet forth

* *If there be no alms or oblations, then ſhall the words,* [of accepting our alms and oblations] *be left unſaid.*

thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments. And to all thy people give thy heavenly grace; and eſpecially to this Congregation here preſent; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jeſus Chriſt's ſake, our only Mediator and Advocate. *Amen.*

¶ *When the Miniſter giveth warning for the celebration of the holy Communion,* (*which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding*) *after the Sermon, or Homily ended, he ſhall read this Exhortation following:*

DEarly beloved, on—day next, I purpoſe, through God's aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and blood of Chriſt; to be by them received, in remembrance of his meritorious Croſs and Paſſion; whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof; and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; Firſt, to examine your lives and converſations by the rule of God's commandments: and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed; there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but alſo againſt your neighbours; then ye ſhall reconcile yourſelves unto them; being ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your ſins, or elſe come not to that holy Table; leſt after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in God's mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of God's Word, and open his grief; that by the miniſtry of God's holy Word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or, in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on — I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here preſent; and beſeech you for the Lord Jeſus Chriſt's ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down; and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing yourſelves from this holy Supper, provoke God's indignation againſt you. It is an eaſy matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindered with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted, and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay, ye will not come? When ye ſhould return to God, will ye excuſe yourſelves, and ſay, ye are not ready? Conſider earneſtly with yourſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I, for my part, ſhall be ready; and according to mine office, I bid you in the Name of God, I call you in Chriſt's behalf, I exhort you, as ye love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation; ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with yourſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lord's Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by God's grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation:*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the Body and Blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's Body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent ye truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men; ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man; who did humble himſelf, even to the death upon the Croſs, for us, miſerable ſinners, who lay in darkneſs and the ſhadow of death; that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks; ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion;*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters; both he and all the People kneeling humbly upon their knees, and ſaying;*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, Forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent,) ſtand up, and turning himſelf to the People, pronounce this Abſolution:*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refreſh you. St. *Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. St. *John* iii. 16.

Hear alſo what Saint Paul ſaith. This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

Hear alſo what Saint John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. 1 S. *John.* ii. 1, 2.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, Holy * Father, Almighty, everlaſting God.

* *Theſe words* [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the Proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us; who, by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother; and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord; who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whit-ſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the Feaſt of* Trinity *only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid,*

THerefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory: Glory be to thee, O Lord moſt high. Amen.

¶ *Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following:*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies: We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the People, and take the Cup into his hands; he ſhall ſay the Prayer of Conſecration, as followeth:*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world; and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, *took Bread; and when he had given thanks, † he brake it, and gave it to his diſciples, ſaying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewiſe after ſupper he * took the Cup; and when he had given thanks, he gave it to them, ſaying, Drink ye all of this; for this † is my Blood of the new Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

* *Here the Prieſt is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

* *Here he is to take the Cup into his hand:*

† *And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like manner, (if any be preſent;) and after that to the People alſo in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more according to the Form before preſcribed; beginning at* [Our Saviour Chriſt in the ſame night, *&c.*] *for the Bleſſing of the Bread; and at* [Likewiſe after Supper, *&c.*] *for the bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lord's Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid as followeth:*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice;

fice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical Body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to whom, with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good-will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us: Thou that takeſt away the ſins of the world, have mercy upon us: Thou that takeſt away the ſins of the world, receive our prayer: Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee; and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* [For the whole ſtate of Chriſt's Church militant here in earth] *together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty Perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall, immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, That every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their deputy or deputies; and pay to them or him all Eccleſiaſtical Duties accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHEREAS it is ordained in this Office for the Adminiſtration of the Lord's Supper, that the Communicants ſhould receive the ſame kneeling; (which order is well meant, for a ſignification of our humble and grateful acknowledgement of the Benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch profanation and diſorder in the holy Communion, as might otherwiſe enſue:) Yet, leſt the ſame kneeling ſhould by any Perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; it is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Preſence of Chriſt's natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural ſubſtances; and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Chriſtians:) and the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here, it being againſt the truth of Chriſt's natural Body, to be at one time in more places than one.

The MINISTRATION of

PUBLICK BAPTISM of INFANTS,

To be uſed in the CHURCH.

¶ *The People are to be admoniſhed, that it is moſt convenient, that Baptiſm ſhould not be adminiſtered but upon Sundays, and other Holy-days, when the moſt number of People come together: as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized, into the number of Chriſt's Church; as alſo becauſe in the Baptiſm of infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient, that Baptiſm be miniſtered in the vulgar Tongue. Nevertheleſs, (if neceſſity ſo require) Children may be baptized upon any other day.*

¶ *And note, That there ſhall be for every Male-child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſion at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water,) and ſtanding there, ſhall ſay,*

HATH this Child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin; and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify Water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* waſh *him*, and ſanctify *him* with the Holy Ghoſt; that *he* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verſe.

THEY brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel:*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore, we being thus perſuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt; and nothing doubting, but that he favourably alloweth this charitable work

work of our's, in bringing *this Infant* to his holy Baptiſm; let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctify *him* with the Holy Ghoſt, to give *him* the kingdom of heaven and everlaſting life. Ye have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe, he for his part will moſt ſurely keep and perform. Wherefore, after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part promiſe by you that are *his* ſureties, (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this faith?

Anſwer. That is my deſire.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy Congregation; ſanctify this Water to the myſtical waſhing away of ſin; and grant that *this Child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the Child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they ſhall certify him that the Child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *But if they certify that the Child is weak, it ſhall ſuffice to pour Water upon it, ſaying the aforeſaid words,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to

* *Here the Prieſt ſhall make a Croſs upon the Child's forehead.*

continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Chriſt's Church; let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *this Child* may lead the reſt of *his life* according to this beginning.

¶ *Then ſhall be ſaid, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body of ſin; and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally, with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following:*

FOraſmuch as *this Child hath* promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *Then ſhall he add, and ſay;*

YE are to take care that *this Child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm, ſet forth for that Purpoſe.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

To take away all ſcruple concerning the uſe of the Sign of the Croſs in Baptiſm; the true explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in XXXth *Canon, firſt publiſhed in the Year* MDCIV.

The MINISTRATION of
PRIVATE BAPTISM of Children
IN HOUSES.

¶ *The Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their Children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtered on this faſhion.*

¶ *Firſt, let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lord's Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer: And then, the Child being named by ſome one that is preſent, the Miniſter ſhall pour Water upon it, ſaying theſe words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he is* now made *partaker* of the death of thy Son, ſo *he* may be alſo of his reſurrection; and that finally, with the reſidue of thy ſaints, *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the Child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the Child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified of the true Form of Baptiſm by him privately before uſed: In which caſe he ſhall ſay thus,*

I Certify you, that according to the due and preſcribed Order of the Church, *at ſuch a time* and *at ſuch a place,* before divers witneſſes I baptized this Child.

¶ *But if the Child were baptized by any other lawful Miniſter, then the Miniſter of the Pariſh where the Child was born or chriſtened, ſhall examine and try whether the Child be lawfully baptized, or no. In which caſe, if thoſe that bring any Child to the Church, do anſwer, that the ſame Child is already baptized, then ſhall the Miniſter examine them further, ſaying,*

BY whom was this Child baptized?

Who was preſent when this Child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Miniſter ſhall find by the Anſwers of ſuch as bring the Child, that all things were done as they ought to be; then ſhall not he chriſten the Child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus;*

I Certify you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in Baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe:

St. Mark x. 13.

THEY brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received *this* preſent *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promiſed in his holy Word) will give unto *him* the bleſſing of eternal life, and make *him partaker* of his everlaſting kingdom. Wherefore, we being thus perſuaded of the good-will of our heavenly Father, declared by his Son Jeſus Chriſt, towards *this Infant;* let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy *ſervant*, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Miniſter.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will.

¶ *Then ſhall the Prieſt ſay,*

WE receive this Child into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

* *Here the Prieſt ſhall make a Croſs upon the Child's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this Child is* by Baptiſm regenerate, and grafted into the body of Chriſt Church; let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucify the old man, and utterly aboliſh the whole body dy of ſin; and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally, with the reſidue of thy holy Church, *he* may be *an inheritor* of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this Exhortation to the Godfathers and Godmothers:*

FOraſmuch as *this Child hath* promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as he ſhall be able to learn; what a ſolemn vow, promiſe, and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons; and chiefly ye ſhall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that *this Child* may be virtuouſly brought up to lead a godly and a Chriſtian life; remembering always, that Baptiſm doth repreſent unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſt's queſtions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt, (which are eſſential parts of Baptiſm;) then let the Prieſt baptize it in the form before appointed for Publick Baptiſm of Infants; ſaving, that at the dipping of the Child in the Font, he ſhall uſe this form of words,*

IF thou art not already baptized, *N.* I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The MINISTRATION of
BAPTISM to ſuch as are of riper Years,
And able to anſwer for themſelves.

¶ *When any ſuch Perſons, as are of riper Years, are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet Perſons; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.*

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font, immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there the Prieſt ſhall aſk, whether any of the Perſons here preſented, be baptized, or no: If they ſhall anſwer,* No; *then ſhall the Prieſt ſay thus;*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh, is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghoſt, and received into Chriſt's holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them* and ſanctify *them* with the Holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek, find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third Chapter, beginning at the firſt verſe:

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following:*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt Chapter of Saint Mark's Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent, and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save yourſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God,) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting, and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the Holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſuaded of the good-will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the* Perſons *to be baptized on this wiſe:*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the congregation hath prayed, that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo, that our Lord Jeſus Chriſt hath promiſed in his holy Word to grant all thoſe things that we have prayed for; which promiſe he, for his part, will moſt ſurely keep and perform.

Wherefore, after this promiſe made by Chriſt, *ye* muſt alſo faithfully, for your part, promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe God's holy Word, and obediently keep his Commandments.

¶ *Then ſhall the Prieſt demand of each of the Perſons to be baptized, ſeverally, theſe Queſtions following:*

Queſtion.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Queſtion.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Queſtion.

WILT thou be baptized in this faith?

Anſwer. That is my deſire.

Queſtion.

WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation; ſanctify this Water to the myſtical waſhing away of ſin; and grant that the *perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each Perſon to be baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive *this Perſon* into the congregation of Chriſt's flock; and do * ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſt's faithful ſoldier and ſervant unto *his* life's end. Amen.

** Here the Prieſt ſhall make a Croſs upon the Perſon's forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe Perſons are* regenerate, and grafted into the body of Chriſt's Church; let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *theſe perſons*; that being now born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame Holy Spirit, everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons have* promiſed in your preſence, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember, that it is your part and duty to put *them* in mind, what a ſolemn vow, promiſe, and profeſſion *they have* now made before this congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in God's holy Word; that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized* Perſons, *he ſhall proceed, and ſay,*)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the *children* of God and of the light, by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, as becometh the *children* of light; remembering always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every Perſon, thus baptized, ſhould be confirmed by the Biſhop, ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any Perſons, not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm; only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

A CATECHISM;

That is to ſay, An Inſtruction, to be learned of every Perſon before he be brought to be confirmed by the Biſhop.

Queſtion.

WHAT is your Name?

Anſwer. N. or M.

Queſt. Who gave you this Name?

Anſw. My Godfathers and Godmothers in my Baptiſm; wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my Name: Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep God's holy Will and Commandments, and walk in the ſame all the days of my life.

Queſt. Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments: Tell me how many there be?

Anſwer. Ten.

Queſtion. Which be they?

Anſwer.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I.

Thou ſhalt have none other gods but me.

II.

Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou ſhalt do no murder.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteal.

IX.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my Neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my Neighbour, is to love him as myſelf, and to do to all men, as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother: To honour and obey the King, and all that are put in authority under him: To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters: To order myſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying, and ſlandering: To keep my body in temperance, ſoberneſs, and chaſtity: Not to covet nor deſire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good Child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace; which thou muſt learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canſt ſay the Lord's Prayer.

Anſwer.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people;

that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things, that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: and therefore I ſay, Amen; So be it.

Queſtion.

HOW many Sacraments hath Chriſt ordained in his Church?

Anſw. Two only, as generally neceſſary to ſalvation; that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word *Sacrament?*

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two; the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water; wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw. Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Queſt. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their Sureties; which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lord's Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part, or ſign of the Lord's Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The Body and Blood of Chriſt, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lord's Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh, ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices, (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent Age, and can ſay in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a Witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

THE ORDER OF
CONFIRMATION,
Or Laying on of Hands upon thoſe that are baptized, and come to Years of Diſcretion.

¶ *Upon the Day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtered to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved; to the end that children, being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own mouth and conſent, openly before the Church, ratify and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves, faithfully to obſerve ſuch things, as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God, and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging yourſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,* I do.

The Biſhop.

OUR help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord;

Anſw. Henceforth, world without end.

Biſhop. Lord, hear our prayers;

Anſw. And let our cry come unto thee.

Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy Child [*or this thy ſervant*] with thy heavenly grace, that *he* may continue thine for ever, and daily increaſe in thy Holy Spirit more and more, until *he* come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you:

Anſw. And with thy ſpirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everliving God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certify them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth ever one God, world without end. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

THE FORM OF
Solemnization of MATRIMONY.

¶ *Firſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed Manner:*

I Publiſh the Banns of Marriage between *M.* of --- and *N.* of ---. If any of you know cauſe, or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt, [*ſecond*, or *third*] time of aſking.

¶ *And if the Perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked from the Curate of the other Pariſh.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Perſons to be married ſhall come into the body of the Church with their Friends and Neighbours: and there ſtanding together, the Man on the right hand, and the Woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable eſtate, inſtituted of God in the time of man's innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God; duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication; that ſuch perſons, as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſt's body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort that the one ought to have of the other, both in proſperity, and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joined. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo, ſpeaking unto the Perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and ſufficient Sureties with him, to the Parties; or elſe put in a Caution (to the full value of ſuch charges as the Perſons to be married do thereby ſuſtain) to prove his allegation: then the Solemnization muſt be deferred, until ſuch time as the truth be tried.*

¶ *If no Impediment be alledged, then ſhall the Curate ſay unto the Man,*

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in ſickneſs and in health; and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,* I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WILT thou have this man to thy wedded huſband, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, and ſerve him, love, honour, and keep him in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer,* I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this Man?

¶ *Then ſhall they give their troth to each other in this manner:*

¶ *The Miniſter receiving the Woman at her Father's or Friend's hands, ſhall cauſe the Man with his right hand to take the Woman by her right hand, and to ſay after him as followeth,*

I *M.* take thee *N.* to my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they loſe their hands; and the Woman with her right hand taking the Man by his right hand, ſhall likewiſe ſay after the Miniſter;*

I *N.* take thee *M.* to my wedded huſband, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands; and the Man ſhall give unto the Woman a Ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,*

WITH this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, Creator and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt join their right hands together, and ſay,*

Thoſe whom God hath joined together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the People.*

FOraſmuch as *M.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this Bleſſing.*

GOD the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you; the Lord mercifully with his favour look upon you; and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lord's Table, ſhall ſay or ſing this Pſalm following:*

Beati omnes. Pſal. cxxviii.

BLeſſed are all they that fear the Lord : and walk in his ways.

For thou ſhalt eat the labour of thine hands : O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine : upon the walls of thine houſe.

Thy children like the olive-branches : round about thy table.

Lo, thus ſhall the man be bleſſed : that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee : that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy children's children : and peace upon Iſrael.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. Pſal. lxvii.

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praiſe thee, O God : yea, let all the people praiſe thee.

O let the nations rejoice and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God : let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us : and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *The Pſalm ended, and the Man and the Woman kneeling before the Lord's Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſwer. Chriſt, have mercy upon us.

Miniſter. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil.

Miniſter. O Lord, ſave thy ſervant, and thy handmaid;

Anſwer. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place;

Anſwer. And evermore defend them.

Miniſter. Be unto them a tower of ſtrength,

Anſwer. From the face of their enemy.

Miniſter. O Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter.

O GOD of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts; that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the Woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee to aſſiſt with thy bleſſing theſe two perſons; that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing; who alſo (after other things ſet in order) didſt appoint, that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word, as Chriſt did love his ſpouſe the Church; who gave himſelf for it, loving and cheriſhing it even as his own fleſh; and alſo that this woman may be loving and amiable, faithful and obedient to her huſband; and in all quietneſs, ſobriety, and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctify and join them together in marriage; Pour upon you the riches of his grace, ſanctify and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love, unto your lives end. *Amen.*

¶ *After which if there be no Sermon declaring the duties of Man and Wife, the Miniſter ſhall read as followeth.*

ALL ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul, in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men; Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water, by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himſelf: For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife; and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf. *Epheſ.* v. 25.

Likewiſe the ſame Saint Paul, writing to the Coloſſians, ſpeaketh thus to all men that are married; Huſbands, love your wives, and be not bitter againſt them. *Col.* iii. 19.

Hear alſo what Saint Peter, the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married; Ye huſbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 St. *Pet.* iii. 7.

Hitherto ye have heard the duty of the huſband toward the wife. Now likewiſe, ye wives, hear and learn your duties towards your huſbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul, in the aforenamed Epiſtle to the Epheſians, teacheth you thus; Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her huſband. *Epheſ.* v. 22.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon; Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord. *Col.* iii. 18.

Saint Peter alſo doth inſtruct you very well, thus ſaying; Ye wives, be in ſubjection to your own huſbands; that if any obey not the Word, they alſo may without the Word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. 1 St. *Pet.* iii. 1.

¶ *It is convenient, that the new-married Perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their Marriage.*

THE ORDER FOR

The VISITATION of the SICK.

¶ *When any Perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſon's houſe, ſhall ſay,*

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick man's preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Anſw. Spare us, good Lord.

¶ *Then ſhall the Miniſter ſay,*

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. Amen.

Min. O Lord, ſave thy ſervant;
Anſw. Which putteth *his* truſt in thee.
Min. Send *him* help from thy holy place;
Anſw. And evermore mightily defend *him*.
Min. Let the enemy have no advantage of *him;*
Anſw. Nor the wicked approach to hurt *him*.
Min. Be unto *him*, O Lord, a ſtrong tower,
Anſw. From the face of *his* enemy.
Min. O Lord, hear our prayers;
Anſw. And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant: Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs: Sanctify, we beſeech thee, this thy fatherly correction to *him;* that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance: That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe, give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly, that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy, for his dear Son Jeſus Chriſt's ſake, and render unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will; it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his Exhortation in this place, or elſe proceed.*

TAKE therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers; then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence; ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure: but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction; that we ſhould patiently, and with thankſgiving, bear our heavenly Father's correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain: he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore, taking your ſickneſs, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate, both toward God and man; ſo that accuſing and condemning yourſelf for your own faults, ye may find mercy at our heavenly Father's hand for Chriſt's ſake, and not be accuſed and condemned in that fearful judgement. Therefore I ſhall rehearſe to you the Articles of our Faith; that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only-begotten Son our Lord? And that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Remiſſion of ſins; the Reſurrection of the fleſh; and everlaſting life after death?

¶ *The ſick Perſon ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all perſons that have offended him; and if he hath offended any other, to aſk them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better diſcharging of his Conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal eſtates, whilſt they are in health.*

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.*

¶ *Here ſhall the ſick perſon be moved to make a ſpecial Confeſſion of his ſins, if he feel his Conſcience troubled with any weighty matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort:*

OUR Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent, and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

O Moſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him*, (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm;*

Pſal. lxxi. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt; let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me: for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe : that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age : forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me ; and they that lay wait for my ſoul, take their counſel together, ſaying : God hath forſaken him ; perſecute him, and take him, for there is none to deliver him.

Go not far from me, O God : my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul : let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway : and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation : for I know no end thereof.

I will go forth in the ſtrength of the Lord God : and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed : until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done : O God, who is like unto thee!

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this :*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us ; Save us, and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man in whom, and through whom, thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father, to whom alone belong the iſſues of life and death ;

Look down from heaven, we humbly beſeech thee, with the eyes of mercy upon this Child now lying upon the bed of ſickneſs: Viſit *him,* O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity: Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

¶ *A Prayer for a ſick perſon, when there appeareth ſmall hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him,* O Lord; and the more the outward man decayeth, ſtrengthen *him,* we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus; that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us: Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near; ſo fit and prepare *him,* we beſeech thee, againſt the hour of death; that after *his* departure hence in peace, and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt, thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a ſick perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother,* into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, in the blood of that immaculate Lamb, that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is; and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Prayer for perſons troubled in mind, or in conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts; We beſeech thee, look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes; that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoaking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The COMMUNION of the SICK.

¶ *Foraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick man's houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter; he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here following.*

The Communion of the Sick.

The Collect.

ALMIGHTY everliving God, Maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand; and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, (if it be thy gracious will;) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Hebr. xii. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. St. John v. 24.

VERILY, verily I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly repent, *&c.*]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

But if a Man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſt's Body and Blood, the Curate ſhall inſtruct him, That if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption; earneſtly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

¶ *When the ſick Perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt, *&c.*] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or Neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection; upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

THE ORDER FOR

The BURIAL of the DEAD.

¶ *Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſts and Clerks meeting the Corpſe at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay, or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live: and whoſoever liveth and believeth in me, ſhall never die. St. *John* xi. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Pſal. xxxix. *Dixi, Cuſtodiam.*

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears;

For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

O ſpare me a little that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Pſal. xc. *Domine, refugium.*

LORD, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon: ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us : and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work : and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us : proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ *Then ſhall follow the Leſſon, taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits ; afterward they that are Chriſt's at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power. For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed, is death : for he hath put all things under his feet. But when he ſaith, All things are put under him ; it is manifeſt that he is excepted, which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all ? Why are they then baptized for the dead ? and why ſtand we in jeopardy every hour ? I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not ? Let us eat and drink, for to-morrow we die. Be not deceived ; Evil communications corrupt good manners. Awake to righteouſneſs, and ſin not ; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up ? and with what body do they come ? Thou fool, that which thou ſoweſt is not quickened, except it die : And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain : But God giveth it a body, as it hath pleaſed him ; and to every ſeed his own body. All fleſh is not the ſame fleſh ; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead: It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: The ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery: We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, thro' our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the Corpſe is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing:*

MAN that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the Body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt; in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt; who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid, or ſung,*

I Heard a voice from heaven, ſaying unto me, Write, From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* xiv. 13.

¶ *Then ſhall the Prieſt ſay,*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee, that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom; that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us, by his holy Apoſtle Saint Paul, not to be ſorry, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth; and that at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing, which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

THE

Thankſgiving of Women after Child-birth,

Commonly called,

The Churching of Women.

¶ *The Woman, at the uſual time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth; you ſhall therefore give hearty thanks unto God, and ſay;

¶ *Then ſhall the Prieſt ſay,*

Pſal. cxvi. *Dilexi, quoniam.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs; and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son, *&c.*

As it was in the beginning, *&c.*

¶ *Or* Pſal. cxxvii. *Niſi Dominus.*

EXCEPT the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Miniſter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Min. Be thou to her a ſtrong tower;

Anſw. From the face of her enemy.

Min. Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Almighty God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A
COMMINATION,
OR
Denouncing of God's Anger and Judgments againſt Sinners,

With certain Prayers to be uſed on the firſt Day of Lent,
and at other Times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall, in the Reading-Pew, or Pulpit, ſay,*

BRETHREN, in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others, admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof, (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general Sentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every Sentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance; and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* xxvii. 15.

¶ *And the People ſhall anſwer and ſay,* Amen.

Miniſter. Curſed is he, that curſeth his father or mother. *ver.* 16.

Anſwer. Amen.

Miniſter. Curſed is he, that removeth his neighbour's land-mark. *ver.* 17.

Anſwer. Amen.

Miniſter. Curſed is he, that maketh the blind to go out of his way. *ver.* 18.

Anſwer. Amen.

Miniſter. Curſed is he, that perverteth the judgement of the ſtranger, the fatherleſs, and widow. *v.* 19.

Anſwer. Amen.

Miniſter. Curſed is he, that ſmiteth his neighbour ſecretly. *v.* 24.

Anſwer. Amen.

Miniſter. Curſed is he, that lieth with his neighbour's wife. *Lev.* xx. 10.

Anſwer. Amen.

Miniſter. Curſed is he, that taketh reward to ſlay the innocent. *Deut.* xxvii. 25.

Anſwer. Amen.

Miniſter. Curſed is he, that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* xvii. 5.

Anſwer. Amen.

Miniſter. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. St. *Matth.* xxv. 41. 1 *Cor.* vi. 9, 10.

Anſwer. Amen.

Miniſter.

NOW ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; ſo that every tree that bringeth not forth good fruit is hewn down, and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure, when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe; then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves; which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he calleth them continually to repentance. Then ſhall they call upon me, (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord; but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock, when the door ſhall be ſhut; and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgement, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go, ye curſed, into the fire everlaſting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment; and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow; and though they be like purple, yet they ſhall be made white as wool. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction: Caſt away from you all your ungodlineſs that ye have done; make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring ourſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance: If we ſubmit ourſelves unto him, and from henceforth walk in his ways; if we will take his eaſy yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his Holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: Unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Pſal. li. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs : and cleanſe me from my ſin.

For I acknowledge my faults : and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight : that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs : and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts : and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean : thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs : that the bones, which thou haſt broken may rejoice.

Turn thy face from my ſins : and put out all my miſdeeds.

Make me a clean heart, O God : and renew a right ſpirit within me.

Caſt me not away from thy preſence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked : and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health : and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord : and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee : but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit : a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion : build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations : then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us ; And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, ſave thy ſervants;

Anſw. That put their truſt in thee.

Min. Send unto them help from above;

Anſw. And evermore mightily defend them.

Min. Help us, O God our Saviour;

Anſw. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Name's ſake.

Min. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they, whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins: Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſay this that followeth, after the Miniſter;*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them; and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son, Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone, ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

PSALTER,

OR

PSALMS of DAVID,

Pointed as they are to be ſung, or ſaid in Churches.

THE FIRST DAY.

Morning Prayer.

PSAL. i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners : and hath not ſat in the ſeat of the ſcornful ;

2 But his delight is in the law of the Lord : and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide : that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither : and look, whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them : but they are like the chaff, which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement : neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly ſhall periſh.

PSAL. ii. *Quare fremuerunt ?*

WHY do the heathen ſo furiouſly rage together : and why do the people imagine a vain thing ?

2 The kings of the earth ſtand up, and the rulers take counſel together : againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder : and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn : the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath : and vex them in his ſore diſpleaſure.

6 Yet have I ſet my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled, (yea, but a little) bleſſed are all they that put their truſt in him.

PSAL. iii. *Domine, quid multiplicati?*

LORD, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

PSAL. iv. *Cum invocarem.*

HEAR me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oil increaſed.

9 I will lay me down in peace, and take my reſt : for it is thou, Lord, only, that makeſt me dwell in ſafety.

PSAL. v. *Verba mea auribus.*

POnder my words, O Lord : conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs : neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight : for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing : the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy : and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies : make thy way plain before my face.

9 For there is no faithfulneſs in his mouth : their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre : they flatter with their tongue.

11 Deſtroy thou them, O God ; let them periſh through their own imaginations : caſt them out in the multitude of their ungodlineſs ; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoice : they ſhall ever be giving of thanks, becauſe thou defendeſt them ; they that love thy Name ſhall be joyful in thee ;

13 For thou, Lord, wilt give thy bleſſing unto the righteous : and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Evening Prayer.

PSAL. vi. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation : neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled : but, Lord, how long wilt thou puniſh me ?

4 Turn thee, O Lord, and deliver my ſoul : O ſave me for thy mercies ſake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning ; every night waſh I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed : they ſhall be turned back, and put to ſhame ſuddenly.

PSAL. vii. *Domine, Deus meus.*

O Lord my God, in thee have I put my truſt : ſave me from all them that perſecute me, and deliver me ;

2 Leſt he devour my ſoul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any ſuch thing : or if there be any wickedneſs in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cauſe is mine enemy ;

5 Then let mine enemy perſecute my ſoul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thyſelf, becauſe of the indignation of mine enemies : ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee : for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people ; give ſentence with me, O Lord : according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end : but guide thou the juſt.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preſerveth them that are true of heart.

12 God is a righteous Judge, ſtrong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his ſword : he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death : he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief : he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit : and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head : and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs : and I will praiſe the Name of the Lord moſt high.

PSAL. viii. *Domine, Dominus noſter.*

O Lord our Governor, how excellent is thy Name in all the world : thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies : that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers : the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him : and the Son of man, that thou viſiteſt him?

5 Thou madeſt him lower than the angels : to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands : and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen : yea, and the beaſts of the field ;

8 The fowls of the air, and the fiſhes of the ſea : and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governor : how excellent is thy Name in all the world!

Morning Prayer.

PSAL. ix. *Conſitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will ſpeak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back : they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe : thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly : thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end : even as the cities which thou haſt deſtroyed ; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever : he hath alſo prepared his ſeat for judgement.

8 For he ſhall judge the world in righteouſneſs : and miniſter true judgement unto the people.

9 The Lord alſo will be a defence for the oppreſſed : even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee : for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord, which dwelleth in Sion : ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O

Lord; conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

PSAL. x. *Ut quid, Domine?*

WHY ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own heart's deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down, and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God, careſt not for it.

15 Surely thou haſt ſeen it: for

thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thine hand : the poor committeth himſelf unto thee ; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious : take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever : and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor : thou prepareſt their heart, and thine ear hearkeneth thereto ;

20 To help the fatherleſs and poor unto their right : that the man of the earth be no more exalted againſt them.

PSAL. xi. *In Domino confido.*

IN the Lord put I my truſt : how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's ſeat is in heaven.

5 His eyes conſider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt : this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs : his countenance will behold the thing that is juſt.

Evening Prayer.

PSAL. xii. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips : and the tongue that ſpeaketh proud things ;

4 Which have ſaid, With our tongue will we prevail : we are they that ought to ſpeak ; who is lord over us ?

5 Now for the comfortleſs troubles ſake of the needy : and becauſe of the deep ſighing of the poor ;

6 I will up, ſaith the Lord : and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are

pure words : even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord : thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide : when they are exalted the children of men are put to rebuke.

PSAL. xiii. *Uſque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart : how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God : lighten mine eyes, that I ſleep not in death;

4 Leſt mine enemy ſay, I have prevailed againſt him : for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy : and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me : yea, I will praiſe the Name of the Lord moſt Higheſt.

PSAL. xiv. *Dixit inſipiens.*

THE fool hath ſaid in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open ſepulchre; with their tongues have they deceived : the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs : their feet are ſwift to ſhed blood.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor : becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people : then ſhall Jacob rejoice, and Iſrael ſhall be glad.

Morning Prayer.

PSAL. xv. *Domine, quis habitabit?*

LORD, who ſhall dwell in thy tabernacle : or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour : and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon uſury : nor taken reward againſt the innocent.

7 Whoſo doeth theſe things : ſhall never fall.

PSAL. xvi. *Conſerva me, Domine.*

PReſerve me, O God : for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord : Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth : and upon ſuch as excel in virtue.

4 But they that run after another god : ſhall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup : thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me : for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell : neither ſhalt thou ſuffer thy Holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy : and at thy right hand there is pleaſure for evermore.

PSAL. xvii. *Exaudi, Domine.*

HEAR the right, O Lord, conſider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence : and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find

no wickedneſs in me : for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips : I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths : that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee : from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye : hide me under the ſhadow of thy wings,

9 From the ungodly that trouble me : mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat : and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down : deliver my ſoul from the ungodly, which is a ſword of thine ;

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world : which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire : and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs : and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Evening Prayer.

PSAL. xviii. *Diligam te, Domine.*

I Will love thee, O Lord, my ſtrength ; the Lord is my ſtony rock, and my defence : my Saviour, my God, and my might, in whom I will truſt ; my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed : ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me : and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me : the ſnares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So ſhall he hear my voice out of his holy temple : and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled and quaked : the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence : and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed : hail-ſtones, and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder : hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them : he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord : at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me : and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty : he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing : according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord : and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him : and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing : and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy : and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean : and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity : and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle : the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men : and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord alſo is tried in the fire ; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord : or who hath any ſtrength, except our God ?

32 It is God, that girdeth me with ſtrength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and ſetteth me up on high.

34 He teacheth mine hands to fight : and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation : thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go : that my foot-ſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again, till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand : but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battle : thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me : and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them : yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind : I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people : and thou ſhalt make me the head of the heathen.

44 A people whom I have not known : ſhall ſerve me.

45 As ſoon as they hear of me, they ſhall obey me : but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail : and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper : and praiſed be the God of my ſalvation,

48 Even the God, that ſeeth that I be avenged : and ſubdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries : thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles : and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his king : and ſheweth loving-kindneſs unto David his Anointed, and unto his ſeed for evermore.

Morning Prayer.

PSAL. xix. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament ſheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither ſpeech nor language : but their voices are heard among them.

4 Their ſound is gone out into all lands : and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold : ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanſe thou me from my ſecret faults!

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me : ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy ſight,

15 O Lord : my ſtrength, and my redeemer.

PSAL. xx. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary : and ſtrengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-ſacrifice.

4 Grant thee thy heart's deſire : and fulfil all thy mind.

5 We will rejoice in thy ſalvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholſome ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are riſen, and ſtand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. xxi. *Domine, in virtute.*

THE King ſhall rejoice in thy ſtrength, O Lord : exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his heart's deſire : and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs : and ſhalt ſet a crown of pure gold upon his head.

4 He aſked life of thee, and thou gaveſt him a long life : even for ever and ever.

5 His honour is great in thy ſalvation : glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity : and make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord : and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand : thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath : the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth : and their ſeed from among the children of men.

11 For they intended miſchief againſt thee : and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight : and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength : ſo will we ſing, and praiſe thy power.

Evening Prayer.

PSAL. xxii. *Deus, Deus meus.*

MY God, my God, look upon me ; why haſt thou forſaken me : and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not : and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy : O thou worſhip of Iſrael.

4 Our fathers hoped in thee : they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen : they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn : they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou waſt my hope, when I hanged yet upon my mother's breaſts.

10 I have been left unto thee ever ſince I was born : thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums : and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me : and the counſel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet ; I may tell all my bones : they ſtand ſtaring and looking upon me.

18 They part my garments among them : and caſt lots upon my veſture.

19 But be not thou far from me, O Lord : thou art my ſuccour ; haſte thee to help me.

20 Deliver my ſoul from the ſword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him : magnify him, all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation : my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied : they that ſeek after the Lord, ſhall praiſe him ; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord : and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All ſuch as be fat upon earth : have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him : and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him : they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs : unto a people that ſhall be born, whom the Lord hath made.

PSAL. xxiii. *Dominus regit me.*

THE Lord is my ſhepherd : therefore can I lack nothing.

2 He ſhall feed me in a green paſture : and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul : and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil : for thou art with me ; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me : thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving-kindneſs and mercy ſhall follow me all the days of my life : and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

PSAL. xxiv. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is : the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas : and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord : or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord : and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him : even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

8 Who is the King of glory : it is the Lord, ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors : and the King of glory ſhall come in.

10 Who is the King of glory : even the Lord of hoſts, he is the King of glory.

PSAL. xxv. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe, ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgement: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Name's ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery: and forgive me all my ſin.

18 Conſider mine enemies, how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

PSAL. xxvi. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindneſs is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain perſons : neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked : and will not ſit among the ungodly.

6 I will waſh mine hands in innocency, O Lord : and ſo will I go to thine altar ;

7 That I may ſhew the voice of thankſgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe : and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners : nor my life with the blood-thirſty ;

10 In whoſe hands is wickedneſs : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot ſtandeth right : I will praiſe the Lord in the congregations.

Evening Prayer.

PSAL. xxvii. *Dominus illuminatio.*

THE Lord is my light, and my ſalvation ; whom then ſhall I fear : the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me, to eat up my fleſh : they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid : and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require : even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle : yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs : I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee ; Seek ye my face : Thy face, Lord, will I ſeek.

10 O hide not thou thy face from me : nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour : leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me : the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

PSAL. xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved;

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield; my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

PSAL. xxix. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divid-

eth the flames of fire; the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Morning Prayer.

PSAL. xxx. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity, I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

PSAL. xxxi. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt: let me never be put to confuſion; deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit : for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities : and my truſt hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy : but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is conſumed for very heavineſs ; yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs : and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity : and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours : and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude : and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord : I have ſaid, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance : and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence : which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs, which thou haſt laid up for them that fear thee : and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men : thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord : for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid : I am caſt out of the ſight of thine eyes.

25 Neverthleleſs, thou heardeſt the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his ſaints : for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart : all ye that put your truſt in the Lord.

Evening Prayer.

PSAL. xxxii. *Beati, quorum.*

BLeſſed is he, whoſe unrighteouſneſs is forgiven : and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin : and in whoſe ſpirit there is no guile.

3 For while I held my tongue : my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee : and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord : and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found : but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble : thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go : and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding : whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly : but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSAL. xxxiii. *Exultate, juſti.*

REjoice in the Lord, O ye righteous : for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp : ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong : ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteouſneſs and judgement : the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made : and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap : and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord :

Lord : ſtand in awe of him, all ye that dwell in the world ;

9 For he ſpake, and it was done : he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought : and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever : and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah : and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them : and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt : neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man : neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their truſt in his mercy ;

18 To deliver their ſoul from death : and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord : for he is our help and our ſhield.

20 For our heart ſhall rejoice in him : becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us : like as we do put our truſt in thee.

PSAL. xxxiv. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord : the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me : and let us magnify his Name together.

4 I ſought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taſte, and ſee how gracious the Lord is : bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints : for they that fear him lack nothing.

10 The lions do lack, and ſuffer

hunger : but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that luſteth to live : and would fain ſee good days?

13 Keep thy tongue from evil : and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good : ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly : and they that hate the righteous ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants : and all they that put their truſt in him ſhall not be deſtitute.

Morning Prayer.

PSAL. xxxv. *Judica, Domine.*

PLEAD thou my cauſe, O Lord, with them that ſtrive with me : and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler : and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me : ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul : let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind : and the angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery : and let the angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe : yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf : that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord : it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that

is too ſtrong for him : yea, the poor, and him that is in miſery, from him that ſpoileth him!

11 Falſe witneſſes did riſe up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting : and my prayer ſhall turn into mine own boſom.

14 I behaved myſelf as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together : yea, the very abjects came together againſt me unawares, making mouths at me, and ceaſed not.

16 With the flatterers were buſy mockers : who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praiſe thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cauſe.

20 And why? their communing is not for peace : but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid : Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel : avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs : and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it : neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that rejoice at my trouble : let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.

27 Let them be glad and rejoice that favour my righteous dealing : yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs : and of thy praiſe all the day long.

PSAL. xxxvi. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight : until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himſelf wiſely and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains : thy judgements are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt; How excellent is thy mercy, O God : and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe : and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life : and in thy light ſhall we ſee light.

10 O continue forth thy loving-kindneſs unto them that know thee : and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me : and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs : they are caſt down, and ſhall not be able to ſtand.

Evening Prayer.

PSAL. xxxvii. *Noli æmulari.*

FRET not thyſelf becauſe of the ungodly : neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs : and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good : dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord : and he ſhall give thee thy heart's deſire.

5 Commit thy way unto the Lord, and put thy truſt in him : and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light : and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him : but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure : fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out : and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone : thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth : and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt : and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn : for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow : to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart : and their bow ſhall be broken.

16 A ſmall thing that the righteous hath : is better than great riches of the ungodly ;

17 For the arms of the ungodly ſhall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time : and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs : yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are bleſſed of God ſhall poſſeſs the land : and they that are curſed of him, ſhall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth : and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed : as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous : and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote

mote thee, that thou ſhalt poſſeſs the land : when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I myſelf have ſeen the ungodly in great power : and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone : I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſors, they ſhall periſh together : and the end of the ungodly is, they ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord : who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them : he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Morning Prayer.

PSAL. xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me : and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure : neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head : and are like a ſore burden, too heavy for me to bear.

5 My wounds ſtink, and are corrupt : through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery : that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe : and there is no whole part in my body.

8 I am feeble, and ſore ſmitten : I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire : and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me : and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble : and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me : and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt : thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me : for when my foot ſlipped, they rejoiced greatly againſt me.

17 And I truly am ſet in the plague : and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs : and be ſorry for my ſin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me : becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God : be not thou far from me.

22 Haſte thee to help me : O Lord God of my ſalvation.

PSAL. xxxix. *Dixi, cuſtodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing : I kept ſilence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus muſing, the fire kindled : and at the laſt I ſpake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long : and mine age is even as nothing in reſpect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain : he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even conſumed by means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling : hold not thy peace at my tears ;

14 For I am a ſtranger with thee, and a ſojourner : as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength : before I go hence, and be no more ſeen.

PSAL. xl. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay : and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth : even a thankſgiving unto our God.

4 Many ſhall ſee it, and fear : and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord : and turned not unto the proud, and to ſuch as go about with lyes.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them : they ſhould be more than I am able to expreſs.

8 Sacrifice and meat-offering thou wouldeſt not : but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required : then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart : my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindneſs and thy truth alway preſerve me ;

15 For innumerable troubles are come about me ; my ſins have taken ſuch hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me : make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it : let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame : that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful and glad in thee : and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy ;

needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

PSAL. xli. *Beatus qui intelligit.*

BLeſſed is he that conſidereth the poor and needy : the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed : make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me : heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me : When ſhall he die, and his name periſh ?

6 And if he come to ſee me, he ſpeaketh vanity : and his heart conceiveth falſhood within himſelf ; and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me : even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him : and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted : who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me : that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me : and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael : world without end. Amen.

PSAL. xlii. *Quemadmodum.*

LIKE as the hart deſireth the water-brooks : ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God : when ſhall I come to appear before the preſence of God ?

3 My tears have been my meat day and night : while they daily ſay unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myſelf : for I went with the multitude, and brought them forth into the houſe of God ;

5 In the voice of praiſe and thankſgiving : among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul : and why art thou ſo diſquieted within me ?

7 Put thy truſt in God : for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes : all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving-kindneſs in the day-time : and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me : why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword : while mine enemies, that trouble me, caſt me in the teeth;

13 Namely, while they ſay daily unto me : Where is now thy God?

14 Why art thou ſo vexed, O my ſoul : and why art thou ſo diſquieted within me?

15 O put thy truſt in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. xliii. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe againſt the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee : and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou ſo heavy, O my ſoul : and why art thou ſo diſquieted within me?

6 O put thy truſt in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSAL. xliv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou haſt done in their time of old;

2 How thou haſt driven out the heathen with thy hand, and planted them in : how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : becauſe thou hadſt a favour unto them.

5 Thou art my King, O God : ſend help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow : it is not my ſword that ſhall help me ;

8 But it is thou that ſaveſt us from our enemies : and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long : and will praiſe thy Name for ever.

10 But now thou art far off, and putteſt us to confuſion : and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies : ſo that they which hate us ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep : and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought : and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours : to be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a byword among the heathen : and that the people ſhake their heads at us.

16 My confuſion is daily before me : and the ſhame of my face hath covered me ;

17 For the voice of the ſlanderer and blaſphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourſelves frowardly in thy covenant.

19 Our heart is not turned back : neither our ſteps gone out of thy way ;

20 No, not when thou haſt ſmitten us into the place of dragons : and covered us with the ſhadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange god : ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long : and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou : awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face : and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt : our belly cleaveth unto the ground.

26 Ariſe, and help us : and deliver us for thy mercies ſake.

PSAL. xlv. *Eructavit cor meum.*

MY heart is inditing of a good matter : I ſpeak of the things which I have made unto the king.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty : according to thy worſhip and renown.

5 Good luck have thou with thine honour : ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs ; and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee : even in the midſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever : the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did ſtand the queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear : forget alſo thine own people, and thy father's houſe.

12 So ſhall the King have pleaſure in thy beauty : for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift : like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needlework : the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought : and ſhall enter into the King's palace.

17 Inſtead of thy fathers thou ſhalt have children : whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another : therefore ſhall the people give thanks unto thee world without end.

PSAL. xlvi. *Deus noſter refugium.*

GOD is our hope and ſtrength : a very preſent help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midſt of the ſea ;

3 Though the waters thereof rage and ſwell : and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the flood thereof ſhall make glad the city of God : the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed :

God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world : he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSAL. xlvii. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people : O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He ſhall ſubdue the people under us : and the nations under our feet.

4 He ſhall chooſe out an heritage for us : even the worſhip of Jacob, whom he loved.

5 God is gone up with a merry noiſe : and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God : O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth : ſing ye praiſes with underſtanding.

8 God reigneth over the heathen : God ſitteth upon his holy ſeat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

PSAL. xlviii. *Magnus Dominus.*

GREAT is the Lord, and highly to be praiſed : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-ſide lieth the city of the great King ; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to ſee ſuch things : they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow : as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea : through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts ; in the city of our God : God upholdeth the ſame for ever.

8 We wait for thy loving-kindneſs, O God : in the midſt of thy temple.

9 **O** God, according to thy Name, ſo is thy praiſe unto the world's end : thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : becauſe of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes : that ye may tell them that come after.

13 For this God is our God for ever and ever : he ſhall be our guide unto death.

PSAL. xlix. *Audite hæc, omnes.*

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth ſhall ſpeak of wiſdom : and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable : and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs : and when the wickedneſs of my heels compaſſeth me round about ?

6 There be ſome that put their truſt in their goods : and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it coſt more to redeem their ſouls : ſo that he muſt let that alone for ever ;

9 Yea, though he live long : and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together : as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever : and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour : ſeeing he may be compared unto the beaſts that periſh ; this is the way of them.

13 This is their fooliſhneſs : and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning : their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell : for he ſhall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his houſe be increaſed ;

17 For he ſhall carry nothing away with him when he dieth : neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man : and ſo long as thou doeſt well

unto thyſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers : and ſhall never ſee light.

20 Man being in honour, hath no underſtanding : but is compared unto the beaſts that periſh.

Morning Prayer.

PSAL. l. *Deus deorum.*

THE Lord, even the moſt mighty God, hath ſpoken : and called the world, from the riſing up of the ſun unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence : there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above : and the earth, that he may judge his people.

5 Gather my ſaints together unto me : thoſe that have made a covenant with me with ſacrifice ;

6 And the heaven ſhall declare his righteouſneſs : for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak : I myſelf will teſtify againſt thee, O Iſrael ; for I am God, even thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt-offerings : becauſe they were not alway before me.

9 I will take no bullock out of thine houſe : nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine : and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains : and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh : and drink the blood of goats ?

14 Offer unto God thankſgiving : and pay thy vows unto the Moſt Higheſt ;

15 And call upon me in the time of trouble : ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God : Why doſt thou preach my laws, and takeſt my covenant in thy mouth ;

17 Whereas thou hateſt to be reformed : and haſt caſt my words behind thee ?

18 When thou ſaweſt a thief, thou conſentedſt unto him : and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs : and with thy tongue thou haſt ſet forth deceit.

20 Thou ſatteſt, and ſpakeſt againſt thy brother : yea, and haſt ſlandered thine own mother's ſon.

21 Theſe things haſt thou done,

and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf : but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God : leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me : and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

PSAL. li. *Miſerere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodneſs : according to the multitude of thy mercies, do away mine offences.

2 Waſh me throughly from my wickedneſs : and cleanſe me from my ſin.

3 For I acknowledge my faults : and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight : that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs : and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts : and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean : thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs : that the bones, which thou haſt broken, may rejoice.

9 Turn thy face from my ſins : and put out all my miſdeeds.

10 Make me a clean heart, O God : and renew a right ſpirit within me.

11 Caſt me not away from thy preſence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked : and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou that art the God of my health : and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord : and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee : but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit : a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion : build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs,

with the burnt-offerings and oblations : then ſhall they offer young bullocks upon thine altar.

PSAL. lii. *Quid gloriaris?*

WHY boaſteſt thou thyſelf, thou tyrant : that thou canſt do miſchief;

2 Whereas the goodneſs of God : endureth yet daily?

3 Thy tongue imagineth wickedneſs : and with lies thou cutteſt like a ſharp razor.

4 Thou haſt loved unrighteouſneſs more than goodneſs : and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt : O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever : he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear : and ſhall laugh him to ſcorn.

8 Lo, this is the man that took not God for his ſtrength : but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God : my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done : and I will hope in thy Name; for thy ſaints like it well.

Evening Prayer.

PSAL. liii. *Dixit inſipiens.*

THE fooliſh body hath ſaid in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedneſs : there is none that doeth good.

3 God looked down from heaven upon the children of men : to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are all together become abominable : there is alſo none that doeth good, no not one.

5 Are not they without underſtanding, that work wickedneſs : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh, that the ſalvation were given unto Iſrael out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoice : and Iſrael ſhould be right glad.

PSAL. liv. *Deus, in nomine.*

SAVE me, O God, for thy Name's ſake : and avenge me in thy ſtrength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me : and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper : the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies : deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord : becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath ſeen his deſire upon mine enemies.

PSAL. lv. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyſelf from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt : for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me : and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove : for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off : and remain in the wilderneſs.

8 I would make haſte to eſcape : becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them : for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof : miſchief alſo and ſorrow are in the midſt of it.

11 Wickedneſs is therein : deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour : for then I could have borne it.

13 Neither was it mine adverſary that did magnify himſelf againſt me : for then peradventure I would have hid myſelf from him ;

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took ſweet counſel together : and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell : for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord ſhall ſave me.

18 In the evening, and morning, and at noon-day will I pray, and that inſtantly : and he ſhall hear my voice.

19 It is he that hath delivered my

my ſoul in peace from the battle that was againſt me : for there were many with me.

20 Yea, even God that endureth for ever, ſhall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him : and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart : his words were ſmoother than oil, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee : and ſhall not ſuffer the righteous to fall for ever.

24 And as for them : thou, O God, ſhalt bring them into the pit of deſtruction.

25 The blood-thirſty, and deceitful men ſhall not live out half their days : nevertheleſs, my truſt ſhall be in thee, O Lord.

Morning Prayer.

PSAL. lvi. *Miſerere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up : for they be many that fight againſt me, O thou Moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid : yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word : I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themſelves cloſe : and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs : thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings ; put my tears into thy bottle : are not theſe things noted in thy book ?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight : this I know, for God is on my ſide.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my truſt : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling : that I may walk before God in the light of the living.

PSAL. lvii. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee : and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God : even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven : and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth : my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire : whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul : they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed : I will ſing, and give praiſe.

9 Awake up, my glory; awake, lute and harp : I myſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

PSAL. lviii. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth : and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mother's womb : as ſoon they are born, they go aſtray, and ſpeak lies.

4 They are as venomous as the poiſon of a ſerpent : even like the deaf adder, that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer : charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths; ſmite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman : and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns : ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoice when he ſeeth the vengeance : he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous : doubtleſs, there is a God that judgeth the earth.

Evening Prayer.

PSAL. lix. *Eripe me de inimicis.*

DEliver me from mine enemies, O God : defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers : and ſave me from the bloodthirſty men.

3 For lo, they lie waiting for my ſoul : the mighty men are gathered againſt me, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault : ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen : and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips : for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion : and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee : for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly : and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it : but ſcatter them abroad among the people, and put them down, O Lord, our defence.

12 For the ſin of their mouth, and for the words of their lips, they ſhall be taken in their pride : and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not ſatisfied.

16 As for me I will ſing of thy power, and will praiſe thy mercy betimes in the morning : for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing : for thou, O God, art my refuge, and my merciful God.

PSAL. lx. *Deus, repuliſti nos.*

O God, thou haſt caſt us out, and ſcattered us abroad : thou haſt alſo been diſpleaſed ; O turn thee unto us again.

2 Thou haſt moved the land, and divided it : heal the ſores thereof ; for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things : thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee : that they may triumph becauſe of the truth.

5 Therefore were thy beloved

delivered : help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine : Ephraim alſo is the ſtrength of my head; Judah is my law-giver;

8 Moab is my waſh-pot; over Edom will I caſt out my ſhoe : Philiſtia, be thou glad of me.

9 Who will lead me into the ſtrong city : who will bring me into Edom?

10 Haſt not thou caſt us out, O God : wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that ſhall tread down our enemies.

PSAL. lxi. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I : for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever : and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires : and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life : that his years may endure throughout all generations.

7 He ſhall dwell before God for ever : O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I alway ſing praiſe unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSAL. lxii. *Nonne Deo?*

MY ſoul truly waiteth ſtill upon God : for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation : he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man : ye ſhall be ſlain, all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curſe with their heart.

5 Neverthleleſs, my ſoul, wait thou ſtill upon God : for my hope is in him.

6 He truly is my ſtrength and my ſalvation : he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

10 O truſt not in wrong and robbery, give not yourſelves unto vanity : if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardeſt every man according to his work.

PSAL. lxiii. *Deus, Deus meus.*

O God, thou art my God : early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs : that I might behold thy power and glory.

4 For thy loving-kindneſs is better than the life itſelf : my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs : when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper : therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee : thy right hand hath upholden me.

10 Theſe alſo, that ſeek the hurt of my ſoul : they ſhall go under the earth.

11 Let them fall upon the edge of the ſword : that they may be a portion for foxes.

12 But the King ſhall rejoice in God ; all they alſo that ſwear by him, ſhall be commended : for the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. lxiv. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the inſurrection of wicked doers ;

3 Who have whet their tongue like a ſword : and ſhoot out their arrows, even bitter words ;

4 That they may privily ſhoot at him that is perfect : ſuddenly do they hit him and fear not.

5 They encourage themſelves in miſchief : and commune among themſelves how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it : that they keep ſecret

among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow : that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall : inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done : for they ſhall perceive that it is his work.

10 The righteous ſhall rejoice in the Lord, and put his truſt in him : and all they that are true of heart ſhall be glad.

Evening Prayer.

PSAL. lxv. *Te decet hymnus.*

THOU, O God, art praiſed in Sion : and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer : unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me : O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee : he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains : and is girded about with power.

7 Who ſtilleth the raging of the ſea : and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens : thou that makeſt the outgoings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it : thou makeſt it very plenteous.

10 The river of God is full of water : thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof : thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs : and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs : and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep : the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

PSAL. lxvi. *Jubilate Deo.*

O Be joyful in God, all ye lands : ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee : ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men!

5 He turned the ſea into dry land : ſo that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people : and make the voice of his praiſe to be heard ;

8 Who holdeth our ſoul in life : and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us : thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare : and laideſt trouble upon our loins.

11 Thou ſufferedſt men to ride over our heads : we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings : and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth : and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart : the Lord will not hear me.

17 But God hath heard me : and conſidered the voice of my prayer.

18 Praiſed be God who hath not caſt out my prayer : nor turned his mercy from me.

PSAL. lxvii. *Deus miſereatur.*

GOD be merciful unto us, and bleſs us : and ſhew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy ſaving health among all nations.

3 Let the people praiſe thee, O God : yea, let all the people praiſe thee.

4 O let the nations rejoice and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God : let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us : and all the ends of the world ſhall fear him.

Morning Prayer.

PSAL. lxviii. *Exurgat Deus.*

LET God ariſe, and let his enemies be ſcattered : let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away : and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoice before God : let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name : magnify him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherleſs, and defendeth the cauſe of the widows : even God in his holy habitation,

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity : but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people : when thou wenteſt through the wilderneſs ;

8 The earth ſhook, and the heavens dropped at the preſence of God : even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance : and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein : for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited : and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove : that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake : then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is God's hill : even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is God's hill, in the which it pleaſeth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation : God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies : and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan : mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt : how thou, my God and King, goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after : in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counſel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee : ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temple's ſake at Jeruſalem : ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver : and when he hath ſcattered the people that delight in war ;

31 Then ſhall the princes come out of Egypt : the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O ſing praiſes unto the Lord ;

33 Who ſitteth in the heavens over all from the beginning : lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael : his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Iſrael; he will give ſtrength and power unto his people ; bleſſed be God.

Evening Prayer.

PSAL. lxix. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is : I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying ; my throat is dry : my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more than the hairs of my head : they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took : God, thou knoweſt my

ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe : let not thoſe that ſeek thee be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof : ſhame hath covered my face.

8 I am become a ſtranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine houſe hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtened myſelf with faſting : and that was turned to my reproof.

11 I put on ſackcloth alſo : and they jeſted upon me.

12 They that ſit in the gate ſpeak againſt me : and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow me up : and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindneſs is comfortable : turn thee unto me according to the multitude of thy mercies,

18 And hide not thy face from thy ſervant, for I am in trouble : O haſte thee, and hear me.

19 Draw nigh unto my ſoul, and ſave it : O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour : mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart; I am full of heavineſs : I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirſty, they gave me vinegar to drink.

23 Let their table be made a ſnare to take themſelves withal : and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded, that they ſee not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten : and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another : and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heavineſs : thy help, O God, ſhall lift me up.

31 I will praiſe the Name of God with a ſong : and magnify it with thankſgiving.

32 This alſo ſhall pleaſe the Lord : better than a bullock that hath horns and hoofs.

33 The humble ſhall conſider this, and be glad : ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor : and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him : the ſea, and all that moveth therein.

36 For God will ſave Sion, and build the cities of Judah : that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it : and they that love his Name ſhall dwell therein.

PSAL. lxx. *Deus, in adjutorium.*

HASTE thee, O God, to deliver me : make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul : let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame : that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee : and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor, and in miſery : haſte thee unto me, O God.

6 Thou art my helper, and my Redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSAL. lxxi. *In te, Domine, ſperavi.*

IN thee, O Lord, have I put my truſt ; let me never be put to confuſion : but rid me, and deliver me in thy righteouſneſs ; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort : thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever ſince I was born : thou art he that took me out of my mother's womb ; my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many : but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe : that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age : forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying : God hath forſaken him, perſecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God : my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul : let them be covered with ſhame and diſhonour, that ſeek to do me evil.

12 As for me, I will patiently abide alway : and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation : for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God : and will make mention of thy righteouſneſs only.

15 Thou, O God, haſt taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forſake me not, O God, in mine old age, when I am grayheaded : until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſs, O God, is very high : and great things are they that thou haſt done ; O God, who is like unto thee ?

18 O what great troubles and adverſities haſt thou ſhewed me ! and yet didſt thou turn and refreſh me : yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour : and comforted me on every ſide.

20 Therefore will I praiſe ~~thee~~ and thy faithfulneſs, O God, playing upon an inſtrument of muſick : unto thee will I ſing upon the harp, O thou Holy One of Iſrael.

21 My lips will be fain when I ſing unto thee : and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long : for they are confounded and brought unto ſhame, that ſeek to do me evil.

PSAL. lxxii. *Deus, judicium.*

GIVE the king thy judgements, O God : and thy righteouſneſs unto the King's ſon.

2 Then ſhall he judge thy people according unto right : and defend the poor.

3 The mountains alſo ſhall bring peace : and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right : defend the children of the poor, and puniſh the wrong doer.

5 They ſhall fear thee, as long as the ſun and moon endureth : from one generation to another.

6 He ſhall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh : yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderneſs ſhall kneel before him : his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the iſles ſhall give preſents : the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him : all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth : the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy : and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong : and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills : his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His Name ſhall endure for ever ; his Name ſhall remain under the ſun among the poſterities : which ſhall be bleſſed through him ; and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael : which only doeth wondrous things ;

19 And bleſſed be the Name of his Majeſty for ever : and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Evening Prayer.

PSAL. lxxiii. *Quam bonus Iſrael!*

TRuly God is loving unto Iſrael : even unto ſuch as are of a clean heart.

2 Nevertheleſs, my feet were almoſt gone : my treadings had well-nigh ſlipped.

3 And why? I was grieved at the wicked : I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death : but are luſty and ſtrong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride : and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs : and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy : their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it : is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion : and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed : and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they : but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this : but it was too hard for me,

16 Until I went into the ſanctuary of God : then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places : and caſteſt them down, and deſtroyeſt them.

18 Oh, how ſuddenly do they conſume : periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh : ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So fooliſh was I, and ignorant : even as it were a beaſt before thee.

22 Neverthеleſs, I am alway by thee : for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth : but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee, ſhall periſh : thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God : and to ſpeak of all thy works in the gates of the daughter of Sion.

PSAL. lxxiv. *Ut quid, Deus.*

O God, wherefore art thou abſent from us ſo long : why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation : whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy : which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the midſt of thy congregations : and ſet up their banners for tokens.

6 He that hewed timber afore

out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have ſet fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether : thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more : no, not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour : how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand : why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my King of old : the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power : thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces : and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains and waters out of the hard rocks : thou driedſt up mighty waters.

17 The day is thine, and the night is thine : thou haſt prepared the light, and the ſun.

18 Thou haſt ſet all the borders of the earth : thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed : but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe : remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies : the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

PSAL. lxxv. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly : and to the ungodly, Set not up your horn ;

6 Set not up your horn on high : and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt : nor yet from the ſouth.

8 And why? God is the Judge : he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the ſame.

10 As for the dregs thereof : all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob : and praiſe him for ever.

12 All the horns of the ungodly alſo will I break : and the horns of the righteous ſhall be exalted.

PSAL. lxxvi. *Notus in Judea.*

IN Jewry is God known : his Name is great in Iſrael.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the ſhield, the ſword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep : and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horſe are fallen.

7 Thou, even thou art to be feared : and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgement to be heard from heaven : the earth trembled and was ſtill,

9 When God aroſe to judgement : and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe : and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him : bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirit of princes : and is wonderful among the kings of the earth.

PSAL. lxxvii. *Voce mea ad Dominum.*

I Will cry unto God with my voice : even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord : my ſore ran, and ceaſed not in the night ſeaſon ; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking : I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old : and the years that are paſt.

6 I call to remembrance my ſong : and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he ſhut up his loving-kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity : but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think alſo of all thy works : and my talking ſhall be of thy doings.

13 Thy way, O God, is holy : who is ſo great a God as our God?

14 Thou art the God that doeſt wonders : and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people : even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings ſhone upon the ground; the earth was moved, and ſhook withal.

19 Thy way is in the ſea, and thy paths in the great waters : and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep : by the hand of Moſes and Aaron.

Evening Prayer.

PSAL. lxxviii. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard ſentences of old;

3 Which we have heard and known : and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come : but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law : which he commanded our forefathers to teach their children;

6 That their poſterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might ſhew their children the ſame;

8 That they might put their truſt in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation : a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God ;

10 Like as the children of Ephraim : who being harneſſed, and carrying bows, turned themſelves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the ſea, and let them go through : he made the waters to ſtand on an heap.

15 In the day-time alſo he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock : ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him : and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts : and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying : Shall God prepare a table in the wilderneſs ?

21 He ſmote the ſtony rock indeed, that the waters guſhed out, and the ſtreams flowed withal : but can he give bread alſo, or provide fleſh for his people ?

22 When the Lord heard this, he was wroth : ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael ;

23 Becauſe they believed not in God : and put not their truſt in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna alſo upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven : and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt : and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat and were well filled ; for he gave them their

own deſire : they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them : yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more : and believed not his wondrous works.

33 Therefore their days did he conſume in vanity : and their years in trouble.

34 When he ſlew them, they ſought him : and turned them early, and enquired after God.

35 And they remembered that God was their ſtrength : and that the high God was their redeemer.

36 Nevertheleſs, they did but flatter him with their mouth : and diſſembled with him in their tongue.

37 For their heart was not whole with him : neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds : and deſtroyed them not.

39 Yea, many a time turned he his wrath away : and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh : and that they were even a wind that paſſeth away, and cometh not again.

41 Many a time did they provoke him in the wilderneſs : and grieved him in the deſert.

42 They turned back, and tempted God : and moved the Holy One in Iſrael.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up : and frogs to deſtroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the graſs-hopper.

48 He deſtroyed their vines with hail-ſtones : and their mulberry-trees with the froſt.

49 He ſmote their cattle alſo with hail-ſtones : and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure, and trouble : and ſent evil angels among them.

51 He made a way to his indignation, and ſpared not their ſoul from death : but gave their life over to the peſtilence;

52 And ſmote all the firſtborn in Egypt : the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep : and

carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear : and overwhelmed their enemies with the ſea ;

55 And brought them within the borders of his ſanctuary : even to his mountain, which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them : cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted, and diſpleaſed the moſt high God : and kept not his teſtimonies ;

58 But turned their backs, and fell away like their forefathers : ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth : and took ſore diſpleaſure at Iſrael.

61 So that he forſook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword : and was wroth with his inheritance.

64 The fire conſumed their young men : and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep : and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts : and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph : and choſe not the tribe of Ephraim ;

69 But choſe the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He choſe David alſo his ſervant : and took him away from the ſheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSAL. lxxix. *Deus, venerunt.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the air : and the

fleſh of thy ſaints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem : and there was no man to bury them.

4 We are become an open ſhame to our enemies : a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry : ſhall thy jealouſy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon : for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name : O deliver us, and be merciful unto our ſins for thy Name's ſake.

10 Wherefore do the heathen ſay : Where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed : be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee : according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy, wherewith our neighbours have blaſphemed thee : reward thou them, O Lord, ſeven-fold into their boſom.

14 So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever : and will alway be ſhewing forth thy praiſe from generation to generation.

PSAL. lxxx. *Qui regis Iſrael.*

HEAR, O thou Shepherd of Iſrael, thou that leadeſt Joſeph like a ſheep : ſhew thyſelf alſo, thou that ſitteſt upon the cherubims.

2 Before Ephraim, Benjamin, and Manaſſes : ſtir up thy ſtrength, and come, and help us.

3 Turn us again, O God : ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears : and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours : and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts : ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt : thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it : and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea : and her boughs unto the river.

12 Why haſt thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven : behold, and viſit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madeſt ſo ſtrong for thyſelf.

16 It is burnt with fire, and cut down : and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee : O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts : ſhew the light of thy countenance, and we ſhall be whole.

PSAL. lxxxi. *Exultate Deo.*

SING ye merrily unto God our ſtrength : make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael : and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony : when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee : and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo : at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael : if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee : neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice : and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Iſrael had walked in my ways,

15 I ſhould ſoon have put down their enemies : and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars : but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour : and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Evening Prayer.

PSAL. lxxxii. *Deus ſtetit.*

GOD ſtandeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs : ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor : ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs : all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods : and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men : and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth : for thou ſhalt take all heathen to thine inheritance.

PSAL. lxxxiii. *Deus, quis ſimilis?*

HOLD not thy tongue, O God, keep not ſtill ſilence : refrain not thyſelf, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people : and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people : and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent : and are confederate againſt thee;

6 The tabernacles of the Edomites, and the Iſmaelites : the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to ourſelves : the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel : and as the ſtubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt : and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord : that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to ſhame, and periſh.

18 And they ſhall know, that thou whoſe Name is Jehovah : art only the moſt Higheſt over all the earth.

PSAL. lxxxiv. *Quam dilecta !*

O How amiable are thy dwellings : thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord : my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young : even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe : they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee : in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well : and the pools are filled with water.

7 They will go from ſtrength to ſtrength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God : than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence : the Lord will give grace and worſhip ; and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts : bleſſed is the man that putteth his truſt in thee.

PSAL. lxxxv. *Benedixiſti, Domine.*

LORD, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people : and covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure : and turned thyſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger ceaſe from us,

5 Wilt thou be diſpleaſed at us for ever : and wilt thou ſtretch out thy wrath from one generation to another ?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me : for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth : and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving-kindneſs : and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him : and he ſhall direct his going in the way.

Morning Prayer.

PSAL. lxxxvi. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in miſery.

2 Preſerve thou my ſoul, for I am holy : my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant : for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee : for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord : and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praiſe thy Name for evermore.

13 For great is thy mercy toward me : and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me : and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy : long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me : give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed : becauſe thou, Lord, haſt holpen me, and comforted me.

PSAL. lxxxvii. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philiſtines alſo : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it ſhall be reported, that he was born in her : and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it, when he writeth up the people : that he was born there.

7 The ſingers alſo and trumpeters ſhall he rehearſe : all my freſh ſprings ſhall be in thee.

PSAL. lxxxviii. *Domine Deus.*

O Lord God of my ſalvation, I have cried day and night before thee : O let my prayer enter into thy preſence ; incline thine ear unto my calling.

2 For my ſoul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit : in a place of darkneſs, and in the deep.

6 Thine indignation lieth hard upon me : and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am ſo faſt in priſon : that I cannot get forth.

9 My ſight faileth for very trouble : Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead : or ſhall the dead riſe up again, and praiſe thee ?

11 Shall thy loving-kindneſs be ſhewed in the grave : or thy faithfulneſs in deſtruction ?

12 Shall thy wondrous works be known in the dark : and thy righteouſneſs in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul : and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die : even from my youth up thy terrors have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me : and hid mine acquaintance out of my ſight.

Evening Prayer.

PSAL. lxxxix. *Miſericordias Domini.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord : with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever : thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen : I have ſworn unto David my ſervant;

4 Thy ſeed will I ſtabliſh for ever : and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works : and thy truth in the congregation of the ſaints.

6 For who is he among the clouds : that ſhall be compared unto the Lord?

7 And what is he among the gods : that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints : and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee : thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea : thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it : thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine : thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth : Tabor and Hermon ſhall rejoice in thy Name.

14 Thou haſt a mighty arm : ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat : mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoice in thee : they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name : and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength : and in thy loving-kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence : the Holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt : I have laid help upon one that is mighty ; I have exalted one choſen out of the people.

21 I have found David my ſervant : with my holy oil have I anointed him.

22 My hand ſhall hold him faſt : and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence : the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face : and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him : and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea : and his right hand in the floods.

27 He ſhall call me, Thou art my Father : my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forſake my law : and walk not in my judgements ;

32 If they break my ſtatutes, and keep not my commandments : I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him : nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever : and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon : and as the faithful witneſs in heaven.

37 But thou haſt abhorred and forſaken thine Anointed : and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant : and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges : and broken down his ſtrong holds.

40 All they that go by, ſpoil him : and he is become a reproach to his neighbours.

41 Thou haſt ſet up the right hand of his enemies : and made all his adverſaries to rejoice.

42 Thou haſt taken away the edge of his ſword : and giveſt him not victory in the battle.

43 Thou haſt put out his glory : and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened : and covered him with diſhonour.

45 Lord, how long wilt thou hide thyſelf, for ever : and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is : wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death : and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving-kindneſſes : which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have : and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed : Praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSAL. xc. *Domine, refugium.*

LORD, thou haſt been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction : again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday : ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep : and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure : and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee : and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten; and though men be ſo ſtrong that they come to fourſcore years : yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days : that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt : and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon : ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us : and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work : and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us : proſper thou the work of our hands upon us, O proſper thou our handy-work.

PSAL. xci. *Qui habitat.*

WHoſo dwelleth under the defence of the moſt High : ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold : my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter : and from the noiſome peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers : his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the peſtilence that walketh in darkneſs : nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand : but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold : and ſee the reward of the ungodly.

9 For thou, Lord, art my hope : thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee : neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee : to keep thee in all thy ways.

12 They ſhall bear thee in their hands : that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder : the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him : I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I ſatisfy him : and ſhew him my ſalvation.

PSAL. xcii. *Bonum eſt confiteri.*

IT is a good thing to give thanks unto the Lord : and to ſing praiſes unto thy Name, O moſt Higheſt ;

2 To tell of thy loving-kindneſs early in the morning : and of thy truth in the night-ſeaſon ;

3 Upon an inſtrument of ten ſtrings, and upon the lute : upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works : and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep!

6 An unwiſe man doth not well conſider this : and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh : then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh : and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn : for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies : and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree : and ſhall ſpread abroad like a cedar in Libanus.

12 Such as are planted in the houſe of the Lord : ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age : and ſhall be fat and well-liking;

14 That they may ſhew how true the Lord my ſtrength is : and that there is no unrighteouſneſs in him.

Evening Prayer.

PSAL. xciii. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure : that it cannot be moved.

3 Ever ſince the world began, hath thy ſeat been preprared : thou art from everlaſting.

4 The floods are riſen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure : holineſs becometh thine houſe for ever.

PSAL. xciv. *Deus ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, ſhew thyſelf.

2 Ariſe, thou Judge of the world : and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly : how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully : and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the ſtranger : and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee : neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people : O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear : or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord : and teacheſt him in thy law;

13 That thou mayeſt give him patience in time of adverſity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgement : all ſuch as are true in heart, ſhall follow it.

16 Who will riſe up with me againſt the wicked : or who will take my part againſt the evil-doers?

17 If the Lord had not helped me : it had not failed, but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped : thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart : thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs : which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice : yea, the Lord our God ſhall deſtroy them.

Morning Prayer.

PSAL. xcv. *Venite, exultemus.*

O Come, let us ſing unto the Lord : let us heartily rejoice in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving : and ſhew ourſelves glad in him with pſalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worſhip, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his paſture, and the ſheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderneſs ;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid : It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I ſware in my wrath : that they ſhould not enter into my reſt.

PSAL. xcvi. *Cantate Domino.*

O Sing unto the Lord a new ſong : ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name : be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worſhip are before him : power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people : aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord, the honour due unto his Name : bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs : let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world ſo faſt that it cannot be moved ; and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad : let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it : then ſhall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteouſneſs to judge the world, and the people with his truth.

PSAL. xcvii. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him : righteouſneſs and judgement are the habitation of his ſeat.

3 There ſhall go a fire before him : and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world : the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord : at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs : and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods : worſhip him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, becauſe of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints ; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous : and joyful gladneſs for ſuch as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holineſs.

Evening Prayer.

PSAL. xcviii. *Cantate Domino.*

O Sing unto the Lord a new ſong : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael : and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands : ſing, rejoice, and give thanks.

6 Praiſe the Lord upon the harp : ſing to the harp with a pſalm of thankſgiving,

7 With trumpets alſo, and ſhawms : O ſhew yourſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world : and the people with equity.

PSAL. xcix. *Dominus regnavit.*

THE Lord is King, be the people never ſo impatient : he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion : and high above all people.

3 They ſhall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou haſt prepared equity : thou haſt executed judgement and righteouſneſs in Jacob.

5 O magnify the Lord our God : and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name : theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar : for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord, our God : thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnify the Lord our God, and worſhip him upon his holy hill : for the Lord our God is holy.

PSAL. c. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God ; it is he that hath made us, and not we ourſelves : we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

PSAL. ci. *Miſericordiam.*

MY ſong ſhall be of mercy and judgement : unto thee, O Lord, will I ſing.

2 O let me have underſtanding : in the way of godlineſs !

3 When wilt thou come unto me : I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs : there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me : I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour : him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach : I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land : that they may dwell with me.

9 Whoſo leadeth a godly life : he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe : he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

PSAL. cii. *Domine, Exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke : and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs : ſo that I forget to eat my bread.

5 For the voice of my groaning : my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs : and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow : that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread : and mingled my drink with weeping ;

10 And that, becauſe of thine indignation and wrath : for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow : and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever : and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy ſervants think upon her ſtones : and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord : and all the kings of the earth thy Majeſty ;

16 When the Lord ſhall build up Sion : and when his glory ſhall appear ;

17 When he turneth him unto the prayer of the poor deſtitute : and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after : and the people which ſhall be born, ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of ſuch as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worſhip at Jeruſalem ;

22 When the people are gathered together : and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey : and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age : as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth : and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure : they all ſhall wax old as doth a garment ;

27 And as a veſture ſhalt thou

change them, and they ſhall be changed : but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue : and their ſeed ſhall ſtand faſt in thy ſight.

PSAL. ciii. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul : and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul : and forget not all his benefits ;

3 Who forgiveth all thy ſin : and healeth all thine infirmities ;

4 Who ſaveth thy life from deſtruction : and crowneth thee with mercy and loving-kindneſs ;

5 Who ſatisfieth thy mouth with good things : making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgement : for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes : his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy : long-ſuffering, and of great goodneſs.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins : nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth : ſo great is his mercy alſo towards them that fear him.

12 Look how wide alſo the eaſt is from the weſt : ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children : even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but duſt.

15 The days of man are but as graſs : for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone : and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him : and his righteouſneſs upon children's children ;

18 Even upon ſuch as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven : and his kingdom ruleth over all.

20 O praiſe the Lord, ye angels of his, ye that excel in ſtrength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts : ye ſervants of his, that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion : praiſe thou the Lord, O my ſoul.

Evening Prayer.

PSAL. civ. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul : O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment : and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits : and his miniſters a flaming fire.

5 He laid the foundations of the earth : that it never ſhould move at any time.

6 Thou coveredſt it with the deep, like as with a garment : the waters ſtand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs : neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers : which run among the hills.

11 All beaſts of the field drink thereof : and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation : and ſing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle : and green herb for the ſervice of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord alſo are full of ſap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their neſts : and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats : and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons : and the ſun knoweth his going down.

20 Thou makeſt darkneſs, that it may be night : wherein all the beaſts of the foreſt do move.

21 The lions roaring after their prey : do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are

thy works : in wiſdom haſt thou made them all ; the earth is full of thy riches.

25 So is the great and wide ſea alſo : wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan : whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee : that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it : and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled : when thou takeſt away their breath, they die and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made : and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever : the Lord ſhall rejoice in his works.

32 The earth ſhall tremble at the look of him : if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live : I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him : my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end : praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

PSAL. cv. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that ſeek the Lord.

4 Seek the Lord and his ſtrength : ſeek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth.

6 O ye ſeed of Abraham his ſervant : ye children of Jacob his choſen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promiſe : that he made to a thouſand generations ;

9 Even the covenant that he made with Abraham : and the oath that he ſware unto Iſaac ;

10 And appointed the ſame unto Jacob for a law : and to Iſrael for an everlaſting teſtament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When they were yet but a few of them : and they ſtrangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people;

14 He ſuffered no man to do them wrong : but reproved even kings for their ſakes;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them : even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks : the iron entered into his ſoul.

19 Until the time came that his cauſe was known : the word of the Lord tried him.

20 The king ſent and delivered him : the prince of the people let him go free.

21 He made him lord alſo of his houſe : and ruler of all his ſubſtance;

22 That he might inform his princes after his will : and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt : and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly : and made them ſtronger than their enemies;

25 Whoſe heart turned ſo, that they hated his people : and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant : and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them : and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and ſlew their fiſh.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He ſpake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-ſtones for rain : and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees : and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſshoppers came, and caterpillars innumerable : and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land : even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold : there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He ſpread out a cloud to be a covering : and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails :

quails : and he filled them with the bread of heaven.

40 He opend the rock of ſtone, and the waters flowed out : ſo that rivers ran in the dry places.

41 For why? he remembered his holy promiſe : and Abraham his ſervant.

42 And he brought forth his people with joy : and his choſen with gladneſs;

43 And gave them the lands of the heathen : and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes : and obſerve his laws.

Evening Prayer.

PSAL. cvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord : or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgement : and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people : O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen : and rejoice in the gladneſs of thy people, and give thanks with thine inheritance.

6 We have ſinned with our fathers : we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance : but were diſobedient at the ſea, even at the Red ſea.

8 Neverthelesſ, he helped them for his Name's ſake : that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up : ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand : and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and ſang praiſe unto him.

13 But within a while they forgat his works : and would not abide his counſel;

14 But luſt came upon them in the wilderneſs : and they tempted God in the deſert.

15 And he gave them their deſire : and ſent leanneſs withal into their ſoul.

16 They angered Moſes alſo in the tents : and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worſhipped the molten image.

20 Thus they turned their glory : into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham : and fearful things by the Red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap : to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land : and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand againſt them : to overthrow them in the wilderneſs;

27 To caſt out their ſeed among the nations : and to ſcatter them in the lands.

28 They joined themſelves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then ſtood up Phinees, and prayed : and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs : among all poſterities for evermore.

32 They angered him alſo at the waters of ſtrife : ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they provoked his ſpirit : ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen : as the Lord commanded them;

35 But were mingled among the heathen : and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay : yea, they offered their ſons and their daughters unto devils;

37 And ſhed innocent blood, even the blood of their ſons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people : inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them, were lords over them.

41 Their enemies oppreſſed them : and had them in ſubjection.

42 Many a time did he deliver them : but they rebelled againſt him with their own inventions, and were

brought down in their wickedneſs.

43 Nevertheleſs, when he ſaw their adverſity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all thoſe that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end : and let all the people ſay, Amen.

Morning Prayer.

PSAL. cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt, and from the weſt : from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way : and found no city to dwell in;

5 Hungry and thirſty : their ſoul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their diſtreſs.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men!

9 For he ſatisfieth the empty ſoul : and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs, and in the ſhadow of death : being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord : and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death : and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of braſs : and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence : and becauſe of their wickedneſs.

18 Their ſoul abhorred all man-

ner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their diſtreſs.

20 He ſent his word, and healed them : and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the ſacrifice of thankſgiving : and tell out his works with gladneſs !

23 They that go down to the ſea in ſhips : and occupy their buſineſs in great waters ;

24 Theſe men ſee the works of the Lord : and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe : ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt : and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men !

32 That they would exalt him alſo in the congregation of the people : and praiſe him in the ſeat of the elders !

33 Who turneth the floods into a wilderneſs : and drieth up the water-ſprings.

34 A fruitful land maketh he barren : for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water : and water-ſprings of a dry ground.

36 And there he ſetteth the hungry : that they may build them a city to dwell in ;

37 That they may ſow their land and plant vineyards : to yield them fruits of increaſe.

38 He bleſſeth them ſo that they multiply exceedingly : and ſuffereth not their cattle to decreaſe.

39 And again, when they are miniſhed and brought low : through oppreſſion, through any plague or trouble ;

40 Though he ſuffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderneſs ;

41 Yet helpeth he the poor out of miſery : and maketh him houſeholds like a flock of ſheep.

42 The righteous will conſider this, and rejoice : and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things : and they ſhall underſtand the loving-kindneſs of the Lord.

Evening Prayer.

PSAL. cviii. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp : I myſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyſelf, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine : Ephraim alſo is the ſtrength of my head.

9 Judah is my law-giver, Moab is my waſh-pot : over Edom will I caſt out my ſhoe ; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city : and who will bring me into Edom?

11 Haſt not thou forſaken us, O God : and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy : for vain is the help of man.

13 Through God we ſhall do great acts : and it is he that ſhall tread down our enemies.

PSAL. cix. *Deus laudum.*

HOLD not thy tongue, O God of my praiſe : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues : they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they now take my contrary part : but I give myſelf unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned : and let his prayer be turned into ſin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherleſs : and his wife a widow.

9 Let his children be vagabonds,

and beg their bread : let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath : and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him : nor to have compaſſion upon the fatherleſs children.

12 Let his poſterity be deſtroyed : and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord : and let not the ſin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, becauſe his mind was not to do good : but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him : he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment : and it ſhall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name : for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor : and my heart is wounded within me.

22 I go hence like the ſhadow that departeth : and am driven away as the graſshopper.

23 My knees are weak through faſting : my fleſh is dried up for want of fatneſs.

24 I became alſo a reproach unto them : they that looked upon me, ſhaked their heads.

25 Help me, O Lord my God : O ſave me according to thy mercy.

26 And they ſhall know, how that this is thy hand : and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou : and let them be confounded that riſe up againſt me ; but let thy ſervant rejoice.

28 Let mine adverſaries be clothed with ſhame : and let them cover themſelves with their own confuſion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor : to ſave his ſoul from unrighteous judges.

Morning Prayer.

PSAL. cx. *Dixit Dominus.*

THE LORD ſaid unto my Lord : Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion : be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip : the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent : Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand : ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies : and ſmite in ſunder the heads over divers countries.

7 He ſhall drink of the brook in the way : therefore ſhall he lift up his head.

PSAL. cxi. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart : ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great : ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour : and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They ſtand faſt for ever and ever : and are done in truth and equity.

9 He ſent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom : a good underſtanding have all they that do thereafter ; the praiſe of it endureth for ever.

PSAL. cxii. *Beatus vir.*

BLeſſed is the man that feareth the Lord : he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth : the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe : and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with diſcretion.

6 For he ſhall never be moved : and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings : for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is eſtabliſhed, and will not ſhrink : until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor : and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him : he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

PSAL. cxiii. *Laudate, pueri.*

PRaiſe the Lord, ye ſervants : O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praiſed : from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high : and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt : and lifteth the poor out of the mire;

7 That he may ſet him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep houſe : and to be a joyful mother of children.

Evening Prayer.

PSAL. cxiv. *In exitu Iſrael.*

WHEN Iſrael came out of Egypt : and the houſe of Jacob from among the ſtrange people;

2 Judah was his ſanctuary : and Iſrael his dominion.

3 The ſea ſaw that, and fled : Jordan was driven back.

4 The mountains ſkipped like rams : and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt : and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams : and ye little hills, like young ſheep?

7 Tremble, thou earth, at the preſence of the Lord : at the preſence of the God of Jacob;

8 Who turneth the hard rock into a ſtanding water : and the flint-ſtone into a ſpringing well.

PSAL. cxv. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe : for thy loving mercy, and for thy truth's ſake.

2 Wherefore ſhall the heathen ſay : Where is now their God?

3 As for our God, he is in heaven : he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of men's hands.

5 They have mouths, and ſpeak not : eyes have they, and ſee not.

6 They have ears, and hear not: noſes have they, and ſmell not.

7 They have hands, and handle not; feet have they, and walk not : neither ſpeak they through their throat.

8 They that make them are like unto them : and ſo are all ſuch as put their truſt in them.

9 But thou, houſe of Iſrael, truſt thou in the Lord : he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord : both ſmall and great.

14 The Lord ſhall increaſe you more and more : you and your children.

15 Ye are the bleſſed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord : neither all they that go down into ſilence.

18 But we will praiſe the Lord : from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

PSAL. cxvi. *Dilexi, quoniam.*

I Am well pleaſed : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about : and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs; and I will call upon the Name of the Lord : O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preſerveth the ſimple : I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul : for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I ſpeak; but I was ſore troubled :

troubled : I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation : and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people : right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant : I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacriſice of thankſgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people : in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSAL. cxvii. *Laudate Dominum.*

O Praiſe the Lord, all ye heathen : praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us : and the truth of the Lord endureth for ever. Praiſe the Lord.

PSAL. cxviii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious : and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confeſs : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my ſide : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord : than to put any confidence in man.

9 It is better to truſt in the Lord : than to put any confidence in princes.

10 All nations compaſſed me round about : but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide : but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall : but the Lord was my help.

14 The Lord is my ſtrength and my ſong : and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous :

teous : the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live : and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteouſneſs : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me : and art become my ſalvation.

22 The ſame ſtone which the builders refuſed : is become the head-ſtone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord : we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light : bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSAL. cxix. *Beati immaculati.*

BLESSED are thoſe that are undefiled in the way : and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies : and ſeek him with their whole heart.

3 For they who do no wickedneſs : walk in his ways.

4 Thou haſt charged : that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct : that I might keep thy ſtatutes!

6 So ſhall I not be confounded : while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies : O forſake me not utterly.

In quo corrigit?

WHerewithal ſhall a young man cleanſe his way : even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord : O teach me thy ſtatutes.

5 With my lips have I been telling : of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies : as in all manner of riches.

7 I will talk of thy commandments : and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes : and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant : that I may live and keep thy word.

2 Open thou mine eyes : that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth : O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire : that it hath alway unto thy judgements.

5 Thou haſt rebuked the proud : and curſed are they that do err from thy commandments.

6 O turn from me ſhame and rebuke : for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me : but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight : and my counſellors.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me : O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments : and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs : comfort thou me according unto thy word.

5 Take from me the way of lying : and cauſe thou me to make much of thy law.

6 I have choſen the way of truth : and thy judgements have I laid before me.

7 I have ſtuck unto thy teſtimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou haſt ſet my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy ſtatutes : and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law : yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my deſire.

4 Incline my heart unto thy teſtimonies : and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity : and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LET thy loving mercy come alſo unto me, O Lord : even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers : for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So ſhall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings : and will not be aſhamed.

7 And my delight ſhall be in thy commandments : which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved : and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy word : wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion : yet have I not ſhrinked from thy law ;

4 For I remembered thine everlaſting judgements, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs : in the houſe of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the nightſeaſon : and have kept thy law.

8 This I had : becauſe I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will riſe to give thanks unto thee : becauſe of thy righteous judgements.

7 I am a companion of all

them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant : according unto thy word.

2 O learn me true underſtanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me : than thouſands of gold and ſilver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and faſhioned me : O give me underſtanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they ſee me : becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgements are right : and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort : according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me : but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies : be turned unto me.

8 O let my heart be ſound in thy ſtatutes : that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation : and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word : ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke : yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant : when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they perſecute me falſly ; O be thou my help.

7 They had almoſt made an end of me upon earth : but I forſook not thy commandments.

8 O quicken me after thy loving-kindneſs : and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another : thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things ſerve thee.

4 If my delight had not been in thy law : I ſhould have periſhed in my trouble.

5 I will never forget thy commandments : for with them thou haſt quickened me.

6 I am thine, O ſave me : for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me : but I will conſider thy teſtimonies.

8 I ſee that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi.

LORD, what love have I unto thy law : all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies : for they are ever with me.

3 I have more underſtanding than my teachers : for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged : becauſe I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not ſhrunk from thy judgements : for thou teacheſt me.

7 O how ſweet are thy words unto my throat : yea, ſweeter than honey unto my mouth !

8 Through thy commandments I get underſtanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed : to keep thy righteous judgements.

3 I am troubled above meaſure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord : and teach me thy judgements.

5 My ſoul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a ſnare for me : but yet I ſwerved not from thy comandments.

7 Thy teſtimonies have I claimed

as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and ſhield : and my truſt is in thy word.

3 Away from me, ye wicked : I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live : and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe : yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt trodden down all them that depart from thy ſtatutes : for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs : therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right : O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health : and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy : and teach me thy ſtatutes.

5 I am thy ſervant ; O grant me underſtanding : that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have deſtroyed thy law.

7 For I love thy commandments : above gold and precious ſtone.

8 Therefore hold I ſtraight all thy commandments : and all falſe ways I utterly abhor.

Mirabilia.

THY teſtimonies are wonderful : therefore doth my ſoul keep them.

2 When thy word goeth forth : it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word : and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men : and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant : and teach me thy ſtatutes.

8 Mine eyes guſh out with water : becauſe men keep not thy law.

Juſtus es, Domine.

Righteous art thou, O Lord : and true is thy judgement !

2 The teſtimonies that thou haſt commanded : are exceeding righteous and true.

3 My zeal hath even conſumed me : becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt : and thy ſervant loveth it.

5 I am ſmall and of no reputation : yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs : and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me : yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting : O grant me underſtanding, and I ſhall live.

Evening Prayer.

Clamavi in toto corde meo.

I call with my whole heart : hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call : help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee : for in thy word is my truſt.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindneſs : quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince : that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me : for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me : yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors : becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments : O quicken me according to thy loving-kindneſs.

8 Thy word is true from everlaſting : all the judgements of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe : but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great ſpoils.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praiſe thee : becauſe of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy ſaving health : and done after thy commandments.

7 My ſoul hath kept thy teſtimonies : and loved them exceedingly.

8 I have kept thy commandments and teſtimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me underſtanding according to thy word.

2 Let my ſupplication come before thee : deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe : when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord : and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee : and thy judgements ſhall help me.

8 I have gone aſtray like a ſheep that is loſt : O ſeek thy ſervant, for I do not forget thy commandments.

Morning Prayer.

PSAL. cxx. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my ſoul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue : even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech : and to have my habitation among the tents of Kedar!

5 My ſoul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof : they make them ready to battle.

PSAL. cxxi. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved : and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the ſun ſhall not burn thee by day : neither the moon by night.

7 The Lord ſhall preſerve thee from all evil : yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in : from this time forth for evermore.

PSAL. cxxii. *Lætatus ſum.*

I Was glad when they ſaid unto me : We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates : O Jeruſalem.

3 Jeruſalem is built as a city : that is at unity in itſelf.

4 For thither the tribes go up, even the tribes of the Lord : to teſtify unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgement : even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem : they ſhall proſper that love thee.

7 Peace be within thy walls : and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes : I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God : I will ſeek to do thee good.

PSAL. cxxiii. *Ad te levavi.*

UNTO thee lift I up mine eyes : O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs : even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy : and with the deſpitefulneſs of the proud.

PSAL. cxxiv. *Niſi quia Dominus.*

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay : if the Lord himſelf had not been on our ſide, when men roſe up againſt us ;

2 They had ſwallowed us up quick : when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us : and the ſtream had gone over our ſoul.

4 The deep waters of the proud : had gone even over our ſoul.

5 But praiſed be the Lord : who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler : the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord : who hath made heaven and earth.

PSAL. cxxv. *Qui conſidunt.*

THEY that put their truſt in the Lord, ſhall be even as the mount Sion : which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem : even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord : unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs : the Lord ſhall lead them forth with the evil-doers; but peace ſhall be upon Iſrael.

Evening Prayer.

PSAL. cxxvi. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then ſaid they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the ſouth.

6 They that ſow in tears : ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed : ſhall doubtleſs come again with joy, and bring his ſheaves with him.

PSAL. cxxvii. *Niſi Dominus.*

EXcept the Lord build the houſe : their labour is but loſt that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs : for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even ſo are the young children.

6 Happy is the man that hath his quiver full of them : they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

PSAL. cxxviii. *Beati omnes.*

BLeſſed are all they that fear the Lord : and walk in his ways.

2 For thou ſhalt eat the labours of thine hands : O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine : upon the walls of thine houſe ;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus ſhall the man be bleſſed : that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee : that thou ſhalt ſee Jeruſalem in proſperity all thy life long ;

7 Yea, that thou ſhalt ſee thy children's children : and peace upon Iſrael.

PSAL. cxxix. *Sæpe expugnaverunt.*

MANY a time have they fought againſt me from my youth up : may Iſrael now ſay ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed againſt me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by, ſay not ſo much as, The Lord proſper you : we wiſh you good luck in the Name of the Lord.

PSAL. cxxx. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears conſider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs : O Lord, who may abide it ?

4 For there is mercy with thee : therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him : in his word is my truſt.

6 My ſoul fleeth unto the Lord : before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he ſhall redeem Iſrael : from all his ſins.

PSAL. cxxxi. *Domine, non eſt.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exerciſe myſelf in great matters : which are too high for me ;

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother : yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord : from this time forth for evermore.

Morning Prayer.

PSAL. cxxxii. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he ſware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine houſe : nor climb up into my bed ;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber : neither the temples of my head to take any reſt ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting-place : thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs : and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant David's ſake : turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he ſhall not ſhrink from it ;

12 Of the fruit of thy body : ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them : their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf : he hath longed for her.

15 This ſhall be my reſt for ever : here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe : and will ſatisfy her poor with bread.

17 I will deck her prieſts with health : and her ſaints ſhall rejoice and ſing.

18 There ſhall I make the horn of David to flouriſh : I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame : but upon himſelf ſhall his crown flouriſh.

PSAL. cxxxiii. *Ecce quam bonum !*

BEhold, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing : and life for evermore.

PSAL. cxxxiv. *Ecce nunc.*

BEhold now, praiſe the Lord : all ye ſervants of the Lord ;

2 Ye that by night ſtand in the houſe of the Lord : even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary : and praiſe the Lord.

4 The Lord that made heaven and earth : give thee bleſſing out of Sion.

PSAL. cxxxv. *Laudate Nomen.*

O Praiſe the Lord, laud ye the Name of the Lord : praiſe it, O ye ſervants of the Lord ;

2 Ye that ſtand in the houſe of the Lord : in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious : O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf : and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth : in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt : both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt : upon Pharaoh, and all his ſervants.

10 He ſmote divers nations : and ſlew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Baſan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever : ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold : the work of men's hands.

16 They have mouths, and ſpeak not : eyes have they, but they ſee not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael : praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi : ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion : who dwelleth at Jeruſalem.

Evening Prayer.

PSAL. cxxxvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wiſdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The ſun to rule the day : for his mercy endureth for ever ;

9 The moon and the ſtars to govern the night : for his mercy endureth for ever.

10 Who ſmote Egypt with their firſt-born : for his mercy endureth for ever ;

11 And brought out Iſrael from among them : for his mercy endureth for ever ;

12 With a mighty hand, and ſtretched-out arm : for his mercy endureth for ever.

13 Who divided the Red ſea in two parts : for his mercy endureth for ever ;

14 And made Iſrael to go through the midſt of it : for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the Red ſea : for his mercy endureth for ever.

16 Who led his people through the wilderneſs : for his mercy endureth for ever.

17 Who ſmote great kings : for his mercy endureth for ever ;

18 Yea, and ſlew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Baſan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Iſrael his ſervant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all fleſh : for his mercy endureth for ever.

26 O give thanks uuto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSAL. cxxxvii. *Super flumina.*

BY the waters of Babylon we ſat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong, and melody in our heavineſs : Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lord's ſong : in a ſtrange land?

5 If I forget thee, O Jeruſalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem : how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery : yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be that taketh thy children : and throweth them againſt the ſtones.

PSAL. cxxxviii. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, because of thy loving-kindneſs and truth : for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me : and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me : thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving-kindneſs toward me : yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

Morning Prayer.

PSAL. cxxxix. *Domine, probaſti.*

O Lord, thou haſt ſearched me out, and known me : thou knoweſt my down-ſitting, and mine up-riſing; thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed : and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit : or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there alſo.

8 If I take the wings of the morning : and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me : and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me : then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day : the darkneſs and light to thee are both alike.

12 For my reins are thine : thou haſt covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee : though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were faſhioned : when as yet there was none of them.

17 How dear are thy counſels unto me, O God : O how great is the ſum of them!

18 If I tell them, they are more in number than the ſand : when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God : depart from me, ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore : even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me : and lead me in the way everlaſting.

PSAL. cxl. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man : and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts : and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent : adder's poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords : yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health : thou haſt covered my head in the day of battle.

8 Let not the ungodly have his deſire, O Lord : let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them : that compaſs me about.

10 Let hot burning coals fall upon them : let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth : evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name : and the juſt ſhall continue in thy ſight.

PSAL. cxli. *Domine, clamavi.*

LORD, I call upon thee, haſte thee unto me : and conſider my voice when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe : and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places : that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever eſcape them.

Evening Prayer.

PSAL. cxlii. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him : and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path : in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand : and ſaw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid : Thou art my hope, and my portion in the land of the living.

7 Conſider my complaint : for I am brought very low.

8 O deliver me from my perſecutors : for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name : which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

PSAL. cxliii. *Domine, exaudi.*

HEAR my prayer, O Lord, and conſider my deſire : hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgement with thy ſervant : for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground : he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me : and my heart within me is deſolate.

5 Yet do I remember the time paſt ; I muſe upon all thy works : yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee : my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint : hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving-kindneſs betimes in the morning, for in thee is my truſt : ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake : and for thy righteouſneſs ſake bring my ſoul out of trouble ;

12 And of thy goodneſs ſlay mine enemies : and deſtroy all them that vex my ſoul, for I am thy ſervant.

Morning Prayer.

PSAL. cxliv. *Benedictus Dominus.*

BLESSED be the Lord my ſtrength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt : who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him : or the ſon of man that thou ſo regardeſt him !

4 Man is like a thing of nought : his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them : ſhoot out thine arrows, and conſume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of ſtrange children ;

8 Whoſe mouth talketh of vanity : and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God : and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings : and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children : whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants : and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full, and plenteous with all manner of ſtore : that our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay : no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe : yea, bleſſed are the people who have the Lord for their God.

PSAL. cxlv. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed : there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worſhip : thy glory, thy praiſe, and wondrous works ;

6 So that men ſhall ſpeak of the might of thy marvellous acts : and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed : and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful : long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praiſe thee, O Lord : and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom : might be known unto men.

13 Thy kingdom is an everlaſting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall : and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand : and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him : he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him : but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord : and let all fleſh give thanks unto his holy Name for ever and ever.

PSAL. cxlvi. *Lauda, anima mea.*

PRAISE the Lord, O my ſoul; while I live will I praiſe the Lord : yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth : and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help : and whoſe hope is in the Lord his God;

5 Who made heaven and earth, the ſea, and all that therein is : who keepeth his promiſe for ever;

6 Who helpeth them to right that ſuffer wrong : who feedeth the hungry.

7 The Lord looſeth men out of priſon : the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the ſtrangers; he defendeth the fatherleſs and widow : as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore : and throughout all generations.

Evening Prayer.

PSAL. cxlvii. *Laudate Dominum.*

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God : yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem : and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart : and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek : and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving : ſing praiſes upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem : praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates : and hath bleſſed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth : and his word runneth very ſwiftly.

16 He giveth ſnow like wool : and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels : who is able to abide his froſt?

18 He ſendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob : his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation : neither have the heathen knowledge of his laws.

PSAL. cxlviii. *Laudate Dominum.*

O Praiſe the Lord of heaven : praiſe him in the height.

2 Praiſe him all ye angels of his : praiſe him, all his hoſt.

3 Praiſe him, ſun and moon : praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens : and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord : for he ſpake the word, and they were made ; he commanded, and they were created.

6 He hath made them faſt for ever and ever : he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth : ye dragons and all deeps ;

8 Fire and hail, ſnow and vapours : wind and ſtorm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beaſts and all cattle : worms and feathered fowls ;

11 Kings of the earth, and all people : princes, and all judges of the world ;

12 Young men and maidens, old men and children, praiſe the Name of the Lord : for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people ; all his ſaints ſhall praiſe him : even the children of Iſrael, even the people that ſerveth him.

PSAL. cxlix. *Cantate Domino.*

O Sing unto the Lord a new ſong : let the congregation of ſaints praiſe him.

2 Let Iſrael rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance : let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people : and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory : let them rejoice in their beds.

6 Let the praiſes of God be in their mouth : and a two-edged ſword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his ſaints.

PSAL. cl. *Laudate Dominum.*

O Praiſe God in his holineſs : praiſe him in the firmament of his power.

2 Praiſe him in his noble acts : praiſe him according to his excellent greatneſs,

3 Praiſe him in the ſound of the trumpet : praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances : praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals : praiſe him upon the loud cymbals.

6 Let every thing that hath breath : praiſe the Lord.

The End of the Pſalms.

Forms of PRAYER to be uſed at SEA.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the Book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in His Majeſty's Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds, until day and night come to an end; Be pleaſed to receive into thy almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy; that we may be a ſafeguard unto our moſt gracious Sovereign Lord King GEORGE and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our iſland may in peace and quietneſs ſerve thee our God; and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorify thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Prayers to be uſed in Storms at Sea.*

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help; Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy Word, and to obey thy Commandments: But now we ſee, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

¶ *Or this.*

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living, ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roaring ſea; that we being delivered from this diſtreſs, may live to ſerve thee and to glorify thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt an Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity; that thou wouldeſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance; but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle Perſons, that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LORD, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THOU, O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

Short Prayers in reſpect of a Storm.

THOU, O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a Storm; hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there ſhall be imminent Danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins, of which his Conſcience ſhall accuſe him; ſaying as followeth:*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men: We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And be heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt; And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

Thankſgiving after a Storm.

PSAL lxvi. *Jubilate Deo.*

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

PSAL. cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, *&c.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Collects of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs: even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this:*

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command; that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now, of thy mercy, as we were then of the danger: and give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us; that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy toward us.

We found trouble and heavineſs : we were even at death's door.

The waters of the ſea had well-nigh covered us : the proud waters had well-nigh gone over our ſoul.

The ſea roared : and the ſtormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our ſoul melted within us, becauſe of trouble ;

Then cried we unto thee, O Lord : and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants : but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment : and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs : and declare the wonders that he hath done, and ſtill doeth for the children of men !

Praiſed be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation : God is the Lord by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands : and we will triumph in thy praiſe.

Bleſſed be the Lord God : even the Lord God, who only doeth wondrous things ;

And bleſſed be the Name of his Majeſty for ever : and let every one of us ſay, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay : if the Lord himſelf had not been on our ſide, when men roſe up againſt us ;

They had ſwallowed us up quick : when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul : the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us : but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do aſcribe to thee, who art the only giver of Victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, ſo in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be uſed; only inſtead of theſe Words* [We therefore commit his Body to the Ground, Earth to Earth, *&c.*] *ſay,*

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body (when the Sea ſhall give up her Dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

The FORM and MANNER of
Making, Ordaining, and Conſecrating
OF
BISHOPS, PRIESTS, and DEACONS,
According to the Order of the Church of *England.*

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch Qualities as are requiſite for the ſame; and alſo by Publick Prayer, with impoſition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of England; *no man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of* England, *or ſuffered to execute any of the ſaid Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration or Ordination.*

And none ſhall be admitted a Deacon, except he be Twenty-three Years of age, unleſs he have a Faculty. And every man which is to be admitted a Prieſt, ſhall be full Four-and-twenty Years old. And every man which is to be ordained or conſecrated Biſhop, ſhall be full Thirty Years of age.

And the Biſhop knowing, either by himſelf, or by ſufficient Teſtimony, any Perſon to be a man of virtuous Converſation, and without Crime; and, after Examination and Trial, finding him learned in the Latin Tongue, and ſufficiently inſtructed in holy Scripture, may at the Times appointed in the Canon, or elſe, on urgent Occaſion, upon ſome other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in ſuch Manner and Form as hereafter followeth.

THE

THE

Form and Manner of Making of DEACONS.

¶ *When the Day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Deacons; how neceſſary that Order is in the Church of Chriſt, and alſo how the People ought to eſteem them in their Office.*

¶ *Firſt the Archdeacon, or his Deputy, ſhall preſent unto the Biſhop, ſitting in his Chair near to the holy Table, ſuch as deſire to be ordained Deacons (each of them being decently habited) ſaying theſe Words:*

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

¶ *The Biſhop.*

TAKE heed that the perſons whom ye preſent unto us, be apt and meet for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon ſhall anſwer,*

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay unto the People:*

BRethren, if there be any of you, who knoweth any Impediment, or notable Crime in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and ſhew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Biſhop ſhall ſurceaſe from ordering that Perſon, until ſuch time as the Party accuſed ſhall be found clear of that Crime.*

¶ *Then the Biſhop (commending ſuch as ſhall be found meet to be ordered, to the Prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing or ſay the Litany, with the Prayers, as followeth.*

¶ *The Litany and Suffrages.*

O GOD the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battle, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſy, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity, and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God; and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant GEORGE our moſt gracious King and Governor;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender, and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *Charlotte*, his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth and ſhew it accordingly;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [*or Prieſts*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom, and underſtanding;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort, all that are in danger, neceſſity, and tribulation;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;
We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;
We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil.

Prieſt. O Lord, deal not with us after our ſins.

Anſwer. Neither reward us after our iniquities.

Prieſt. Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine Honour.

Glory be to the Father, *&c.*

Anſ. As it was in the beginning, *&c.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſ. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.*

The Collect.

ALmighty God, who by thy Divine Providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into the order of Deacons, the firſt Martyr Saint Stephen, with others; Mercifully behold theſe thy ſervants now called to the like Office and Adminiſtration; repleniſh them ſo with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, now and for ever. *Amen.*

The Epiſtle. 1 Tim. iii. 8.

LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved; then let them uſe the Office of a Deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the huſbands of one wife, ruling their children and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

¶ *Or elſe this, out of the Sixth Chapter of the Acts of the Apoſtles.*

Acts vi. 2.

THEN the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the Word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs. But we will give ourſelves continually to prayer, and to the miniſtry of the Word. And the ſaying pleaſed the whole multitude: And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch; whom they ſet before the Apoſtles: and when they had prayed, they laid their hands on them. And the Word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith.

¶ *And before the Goſpel, the Biſhop ſitting in his Chair, ſhall cauſe the Oath of the King's Supremacy, and againſt the Power and Authority of all foreign Potentates, to be miniſtered unto every of them that are to be Ordered.*

The Oath of the King's Sovereignty.

I *A. B.* do ſwear, that I do from my heart, abhor, deteſt, and abjure, as impious and heretical, that damnable doctrine and poſition, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be depoſed or murthered by their Subjects, or any other whatſoever. And I do declare, that no foreign Prince, Perſon, Prelate, State, or Potentate hath, or ought to have any juriſdiction, power, ſuperiority, pre-eminence, or authority, Eccleſiaſtical or Spiritual, within this Realm. *So help me God.*

¶ *Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the people, after this manner following:*

DO you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?

Anſwer. I truſt ſo.

The Biſhop.

DO you think that you are truly called according to the Will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer. I think ſo.

The Biſhop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer. I do believe them.

The Biſhop.

WILL you diligently read the ſame unto the People aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer. I will.

The Biſhop.

IT appertaineth to the Office of a Deacon, in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in divine Service, and ſpecially when he miniſtereth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church; and to inſtruct the Youth in the Catechiſm; in the abſence of the Prieſt to baptize Infants, and to preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor, and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners, or others. Will you do this gladly and willingly?

Anſw. I will ſo do, by the help of God.

The Biſhop.

WILL you apply all your diligence to frame and faſhion your own lives, and the lives of your families, according to the doctrine of Chriſt; and to make both yourſelves and them, as much as in you lieth, wholſome examples of the flock of Chriſt?

Anſwer. I will ſo do, the Lord being my helper.

The Biſhop.

WILL you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad Mind and Will their godly admonitions?

Anſwer. I will endeavour myſelf, the Lord being my helper.

¶ *Then the Biſhop laying his hands ſeverally upon the head of every one of them humbly kneeling before him, ſhall ſay,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,*

TAKE thou Authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ *Then one of them appointed by the Biſhop, ſhall read,*

The Goſpel. St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

¶ *Then ſhall the Biſhop proceed in the Communion, and all that are Ordered, ſhall tarry, and receive the holy Communion the ſame day with the Biſhop.*

¶ *The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects following:*

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, we beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual Diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferior Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour, world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *And here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole Year (except for reaſonable Cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical Adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the Times appointed in the Canon, or elſe, on urgent occaſion, upon ſome other Sunday or Holy-day, in the face of the Church, in ſuch Manner and Form as hereafter followeth.*

THE
Form and Manner of Ordering of PRIESTS.

¶ *When the Day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt, and alſo how the People ought to eſteem them in their Office.*

¶ *Firſt, the Archdeacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop, ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,*

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ *The Biſhop.*

TAKE heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon ſhall anſwer,*

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ *Then the Biſhop ſhall ſay unto the People:*

GOOD people, theſe are they whom we purpoſe, God willing, to receive this day into the holy Office of Prieſthood: for after due examination we find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any Impediment, or notable Crime in any of them, for the which he ought not to be received into this holy Miniſtry, let him come forth in the Name of God, and ſhew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that Perſon, until ſuch time as the Party accuſed ſhall be found clear of that Crime.*

¶ *Then the Biſhop (commending ſuch as ſhall be found meet to be ordered, to the Prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing or ſay the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; ſave only, that in the proper Suffrage there added, the word* [Deacons] *ſhall be omitted, and the word* [Prieſts] *inſerted inſtead of it.*

¶ *Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.*

¶ The Collect.

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in the Church; Mercifully behold theſe thy ſervants now called to the Office of Prieſthood; and repleniſh them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. *Amen.*

The Epiſtle. Epheſ. iv. 7.

UNTO every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

¶ *After this ſhall be read, for the Goſpel, part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matth. ix. 36.

WHEN Jeſus ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

¶ *Or elſe this that followeth out of the tenth Chapter of Saint John.*

St. John x. 1.

VErily, verily I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the ſhepherd of the ſheep. To him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one Shepherd.

¶ *Then the Biſhop, ſitting in his chair, ſhall miniſter unto every one of them the Oath concerning the King's Supremacy, as it is before ſet forth in the Form for the Ordering of Deacons.*

¶ *And that done, he ſhall ſay unto them as hereafter followeth:*

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Leſſons taken out of the Goſpel, and the writings of the Apoſtles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jeſus Chriſt, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to ſay, To be Meſſengers, Watchmen, and Stewards of the Lord; to teach, and to premoniſh, to feed and provide for the Lord's Family; to ſeek for Chriſt's ſheep, that are diſperſed abroad, and for his children who are in the midſt of this naughty world, that they may be ſaved through Chriſt for ever.

Have always therefore printed in your remembrance, how great a treaſure is committed to your charge. For they are the ſheep of Chriſt, which he bought with his death, and for whom he ſhed his blood. The Church and Congregation whom you muſt ſerve, is his Spouſe, and his Body. And if it ſhall happen, the ſame Church, or any member thereof, do take any hurt or hindrance, by reaſon of your negligence, ye know the greatneſs of the fault, and alſo the horrible puniſhment that will enſue. Wherefore conſider with yourſelves the end of the miniſtry towards the children of God, towards the Spouſe, and Body of Chriſt; and ſee that you never ceaſe your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are, or ſhall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for error in religion, or for viciouſneſs in life.

Foraſmuch then as your Office is both of ſo great excellency, and of ſo great difficulty, ye ſee with how great care and ſtudy ye ought to apply yourſelves, as well that ye may ſhew yourſelves dutiful and thankful unto that Lord who hath placed you in ſo high a Dignity; as alſo to beware, that neither you yourſelves offend, nor be occaſion that others offend. Howbeit ye cannot have a mind and will thereto of yourſelves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earneſtly for his Holy Spirit. And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work, pertaining to the ſalvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the ſame: conſider how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourſelves, and of them that ſpecially pertain unto you, according to the rule of the ſame Scriptures: and for this ſelf-ſame cauſe, how ye ought to forſake and ſet aſide (as much as you may) all worldly cares and ſtudies.

We have good hope that you have well weighed and pondered theſe things with yourſelves long before this time; and that you have clearly determined, by God's grace, to give yourſelves wholly to this Office, whereunto it hath pleaſed God to call you: ſo that as much as lieth in you, you will apply yourſelves wholly to this one thing, and draw all your cares and ſtudies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly aſſiſtance of the Holy Ghoſt; that by daily reading and weighing of the Scriptures, ye may wax riper and ſtronger in your miniſtry; and that ye may ſo endeavour yourſelves from time to time to ſanctify the lives of you and yours, and to faſhion them after the Rule and Doctrine of Chriſt, that ye may be wholſome and godly examples, and patterns for the people to follow.

And now that this preſent Congregation of Chriſt, here aſſembled, may alſo underſtand your minds and wills in theſe things, and that this your promiſe may the more move you to do your duties; ye ſhall anſwer plainly to theſe things, which we, in the Name of God, and of his Church, ſhall demand of you touching the ſame.

DO you think in your heart, that you be truly called, according to the Will of our Lord Jeſus Chriſt, and the Order of this Church of *England*, to the Order and Miniſtry of Prieſthood?

Anſwer. I think it.

The Biſhop.

ARE you perſuaded, that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſalvation through faith in Jeſus Chriſt? And are you determined, out of the ſaid Scriptures to inſtruct the people committed to your charge, and to teach nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſuaded may be concluded and proved by the Scripture?

Anſw. I am ſo perſuaded, and have ſo determined, by God's grace.

The Biſhop.

WILL you then give your faithful diligence, always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded, and as this Church and Realm hath received the ſame, according to the Commandments of God; ſo that you may teach the people committed to you Cure and Charge, with all diligence to keep and obſerve the ſame?

Anſw. I will ſo do, by the help of the Lord.

The Biſhop.

WILL you be ready, with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrines contrary to God's word; and to uſe both publick and private monitions and exhortations, as well to the ſick as to the whole, within your Cures, as need ſhall require, and occaſion ſhall be given?

Anſw. I will, the Lord being my helper.

The Biſhop.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in ſuch ſtudies as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſh?

Anſw. I will endeavour myſelf ſo to do, the Lord being my helper.

The Biſhop.

WILL you be diligent to frame and faſhion your own ſelves and your families, according to the Doctrine of Chriſt; and to make both yourſelves and them, as much as in you lieth, wholſome examples and patterns to the flock of Chriſt?

Anſw. I will apply myſelf thereto, the Lord being my helper.

The Biſhop.

WILL you maintain and ſet forwards, as much as lieth in you, quietneſs, peace, and love among all chriſtian people, and eſpecially among them that are, or ſhall be committed to your charge?

Anſw. I will ſo do, the Lord being my helper.

The Biſhop.

WILL you reverently obey your Ordinary, and other chief Miniſters unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting yourſelves to their godly judgements?

Anſw. I will ſo do, the Lord being my helper.

¶ *Then the Biſhop, ſtanding up, ſhall ſay,*

ALmighty God, who hath given you this will to do all theſe things; Grant alſo unto you ſtrength and power to perform the ſame;

that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. *Amen.*

¶ *After this, the Congregation ſhall be deſired, ſecretly in their Prayers, to make their humble ſupplications to God for all theſe things: for the which Prayers there ſhall be ſilence kept for a ſpace.*

¶ *After which ſhall be ſung or ſaid by the Biſhop (the perſons to be ordained Prieſts all kneeling)* Veni, Creator Spiritus; *the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.*

COME, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſeven-fold gifts impart:
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight:
Anoint and cheer our ſoiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One:
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ *Or this:*

COME, Holy Ghoſt, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Viſit our minds, into our hearts
Thy heav'nly grace inſpire;
That truth and godlineſs we may
Purſue with full deſire.
Thou art the very comforter
In grief and all diſtreſs;
The heav'nly gift of God moſt high,
No tongue can it expreſs.
The fountain and the living ſpring
Of joy celeſtial;
The fire ſo bright, the love ſo ſweet,
The Unction ſpiritual.
Thou in thy gifts art manifold,
By them Chriſt's Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
The finger of God's hand.
According to thy promiſe, Lord,
Thou giveſt ſpeech with grace:
That thro' thy help, God's praiſes may
Reſound in every place.
O Holy Ghoſt, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To ſerve God day and night:
Our weakneſs ſtrengthen and confirm
(For, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh,
Againſt us may prevail.
Put back our enemies far from us,
And help us to obtain
Peace in our hearts with God and man,
(The beſt, the trueſt gain;)
And grant that thou, being, O Lord,
Our leader and our guide,
We may eſcape the ſnares of ſin,
And never from thee ſlide.
Such meaſures of thy powerful grace
Grant, Lord, to us we pray;
That thou may'ſt be our Comforter
At the laſt dreadful day.

Of ſtrife and of diſſention
Diſſolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Chriſtian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the bliſsful ſight;
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father and of Son,
One God in Perſons three.
To God the Father laud and praiſe,
And to his bleſſed Son,
And to the Holy Spirit of grace,
Co-equal three in One.
And pray we, that our only Lord
Would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
From hence to the world's end. Amen.

¶ *That done, the Biſhop ſhall pray in this wiſe, and ſay,*

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Author of everlaſting life; who after he had made perfect our redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors; by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we praiſe and worſhip thee; and we humbly beſeech thee by the ſame thy bleſſed Son, to grant unto all, which either here, or elſewhere call upon thy holy Name, that we may continue to ſhew ourſelves thankful unto thee for theſe and all other thy benefits; and that we may daily increaſe and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by theſe thy Miniſters, as by them, over whom they ſhall be appointed thy Miniſters, thy holy Name may be for ever glorified, and thy bleſſed kingdom enlarged, through the ſame thy Son Jeſus Chriſt our Lord; who liveth and reigneth with thee in the unity of the ſame Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their hands ſeverally upon the Head of every one that receiveth the Order of Prieſthood; the Receivers humbly kneeling upon their knees, and the Biſhop ſaying,*

REceive the Holy Ghoſt for the Office and Work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

¶ *Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his hand, ſaying,*

TAKE thou Authority to preach the Word of God, and to miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed ſhall be ſung or ſaid; and the Biſhop ſhall after that go on in the ſervice of the Communion, which all they that receive Orders ſhall take together, and remain in the ſame place where Hands were laid upon them, until ſuch time as they have received the Communion.*

¶ *The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.*

MOST merciful Father, we beſeech thee to ſend upon theſe thy ſervants thy heavenly bleſſing; that they may be clothed with righteouſneſs, and that thy word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo, that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our words and deeds we may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *And if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; the Deacons ſhall be firſt preſented, and then the Prieſts; and it ſhall ſuffice, that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt, that for the Deacons, then that for Prieſts. The Epiſtle ſhall be* Epheſ. iv. 7. *to* 14. *as before in this Office. Immediately after which they that are to be made Deacons, ſhall take the Oath of Supremacy, be examined, and ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of* St. Matth. ix. 36. *as before in this Office; or elſe* St. Luke xii. 35, *to* 39. *as before in the Form for the Ordering of Deacons) they that are to be made Prieſts, ſhall likewiſe take the Oath of Supremacy, be examined, and ordained, as is in this Office before appointed.*

The FORM of Ordaining or Conſecrating OF AN ARCHBISHOP or BISHOP;

Which is always to be performed upon ſome SUNDAY or HOLY-DAY.

¶ *When all things are duly prepared in the Church, and ſet in order, after Morning Prayer is ended, the Archbiſhop (or ſome other Biſhop appointed) ſhall begin the Communion Service; in which this ſhall be,*

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly diſcipline thereof; and grant to the people, that they may obediently follow the ſame; that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *And another Biſhop ſhall read,*

The Epiſtle. 1 Tim. iii. 1.

THIS is a true ſaying, If a man deſire the Office of a Biſhop, he deſireth a good work. A Biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without: leſt he fall into reproach, and the ſnare of the devil.

¶ *Or this,*

For the Epiſtle. Acts xx. 17.

FROM Miletus Paul ſent to Epheſus, and called the elders of the Church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe, teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there; ſave that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the Goſpel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no man's ſilver, or gold, or apparel: yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ *Then another Biſhop ſhall read,*

The Goſpel. St. John xxi. 15.

JESUS ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

¶ *Or elſe this:* St. John xx. 19.

THE ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaith Jeſus to them again, Peace be unto you: as my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

¶ *Or this:* St. Matth. xxviii. 18.

JESUS came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, in the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Goſpel, and the* Nicene *Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rochet) ſhall be preſented by two Biſhops unto the Archbiſhop of that province (or to ſome other Biſhop appointed by lawful commiſſion) the Archbiſhop ſitting in his Chair near the Holy Table, and the Biſhops that preſent him, ſaying,*

MOST Reverend Father in God, we preſent unto you this godly and well-learned Man, to be ordained and conſecrated Biſhop.

¶ *Then ſhall the Archbiſhop demand the King's Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgement of the King's Supremacy, ſhall be miniſtered to the Perſons elected; as it is ſet down before in the form for the Ordering of Deacons. And then ſhall alſo be miniſtered unto them the Oath of due Obedience to the Archbiſhop, as followeth:*

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I *N.* choſen Biſhop of the Church and See of *N.* do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of *N.* and to their Succeſſors: So help me God, through Jeſus Chriſt.

¶ *This Oath ſhall not be made at the Conſecration of an Archbiſhop.*

¶ *Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them:*

BRethren, it is written in the Goſpel of Saint Luke, That our Saviour Chriſt continued the whole night in Prayer, before he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, That the Diſciples who were at Antioch, did faſt and pray, before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt, and his Apoſtles, firſt fall to prayer, before we admit, and ſend forth this Perſon preſented unto us, to the work, whereunto we truſt the Holy Ghoſt hath called him.

¶ *And then ſhall be ſaid the Litany, as before in the Form of Ordering Deacons: ſave only, that after this place* [That it may pleaſe thee to illuminate all Biſhops, *&c.*] *the proper Suffrage there following ſhall be omitted, and this inſerted inſtead of it.*

THAT it may pleaſe thee to bleſs this our Brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe, and glory of thy Name;

Anſwer. *We beſeech thee to hear us, good Lord.*

¶ *Then ſhall be ſaid this Prayer following.*

ALmighty God, giver of all good things, who by thy Holy Spirit haſt appointed divers Orders of Miniſters in thy Church; Mercifully behold this thy ſervant now called to the Work and Miniſtry of a Biſhop; and repleniſh him ſo with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully ſerve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. *Amen.*

¶ *Then the Archbiſhop, ſitting in his Chair, ſhall ſay to him that is to be conſecrated,*

BRother, foraſmuch as the holy Scripture, and the ancient Canons command, that we ſhould not be haſty in laying on Hands, and admitting any Perſon to Government in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own blood; before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end that the Congregation preſent may have a trial, and bear witneſs, how you be minded to behave yourſelf in the Church of God.

ARE you perſuaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer. I am ſo perſuaded.

The Archbiſhop.

ARE you perſuaded, that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſalvation through faith in Jeſus Chriſt? And are you determined, out of the ſame holy Scriptures to inſtruct the people committed to your charge, and to teach or maintain nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſuaded may be concluded and proved by the ſame?

Anſw. I am ſo perſuaded, and determined, by God's grace.

The Archbiſhop.

WILL you then faithfully exerciſe yourſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as you may be able by them to teach and exhort with wholſome Doctrine, and to withſtand and convince the gain-ſayers?

Anſw. I will ſo do, by the help of God.

The Archbiſhop.

ARE you ready, with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrines contrary to God's word; and both privately and openly to call upon, and encourage others to the ſame?

Anſw. I am ready, the Lord being my helper.

The Archbiſhop.

WILL you deny all ungodlineſs and worldly luſt, and live ſoberly, righteouſly, and godly in this preſent world; that you may ſhew yourſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſw. I will ſo do, the Lord being my helper.

The Archbiſhop.

WILL you maintain and ſet forwards, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſe, correct and puniſh, according to ſuch authority as you have by God's Word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſw. I will ſo do, by the help of God.

The Archbiſhop.

WILL you be faithful in ordaining, ſending, or laying hands upon others?

Anſw. I will ſo be, by the help of God.

The Archbiſhop.

WILL you ſhew yourſelf gentle, and be merciful for Chriſt's ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſw. I will ſo ſhew myſelf, by God's help.

¶ *Then the Archbiſhop, ſtanding up, ſhall ſay,*

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things; Grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal Habit; and kneeling down,* Veni, Creator Spiritus, *ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth:*

COME, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſeven-fold gifts impart:
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight:
Anoint and cheer our ſoiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One:
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ *Or this:*

COME, Holy Ghoſt, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Viſit our minds, into our hearts
Thy heav'nly grace inſpire;
That truth and godlineſs we may
Purſue with full deſire.

Thou art the very comforter
In grief and all diſtreſs;
The heav'nly gift of God moſt high,
No tongue can it expreſs.

The fountain and the living ſpring
Of joy celeſtial;
The fire ſo bright, the love ſo ſweet,
The Unction ſpiritual.

Thou in thy gifts art manifold,
By them Chriſt's Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
The finger of God's hand.

According to thy promiſe, Lord,
Thou giveſt ſpeech with grace:
That thro' thy help, God's praiſes may
Reſound in every place.

O Holy Ghoſt, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To ſerve God day and night:

Our weakneſs ſtrengthen and confirm,
(For, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh,
Againſt us may prevail.

Put back our enemies far from us,
And help us to obtain

Peace in our hearts with God and man,
(The beſt, the trueſt gain ;)
And grant that thou, being, O Lord,
Our leader and our guide,
We may eſcape the ſnares of ſin,
And never from thee ſlide.

Such meaſures of thy powerful grace
Grant, Lord, to us we pray ;
That thou may'ſt be our Comforter
At the laſt dreadful day.

Of ſtrife and of diſſention
Diſſolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Chriſtian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the bliſsful ſight ;

And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father and of Son,
One God in Perſons three.

To God the Father laud and praiſe,
And to his bleſſed Son,
And to the Holy Spirit of grace,
Co-equal three in One.

And pray we, that our only Lord
Would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
From hence to the world's end. Amen.

¶ *That ended, the Archbiſhop ſhall ſay,*

Lord, hear our prayer ;

Anſwer. And let our cry come unto thee.

Archbiſhop. Let us pray.

ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thine only and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Author of everlaſting life ; who after that he had made perfect our redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Church ; Grant, we beſeech thee, to this thy Servant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee ; and uſe the authority given him, not to deſtruction, but to ſalvation ; not to hurt, but to help : ſo that as a wiſe and faithful ſervant, giving to thy Family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord ; who with thee and the Holy Ghoſt liveth and reigneth one God, world without end. *Amen.*

¶ *Then the Archbiſhop and Biſhops preſent ſhall lay their Hands upon the Head of the Elected Biſhop, kneeling before them upon his knees, the Archbiſhop ſaying,*

REceive the Holy Ghoſt for the Office and Work of a Biſhop in the Church of God, now committed unto thee by the Impoſition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen. And remember that thou ſtir up the grace of God which is given thee by this Impoſition of our hands: for God hath not given us the ſpirit of fear, but of power and love, and ſoberneſs.

¶ *Then the Archbiſhop ſhall deliver him the Bible, ſaying,*

GIVE heed unto Reading, Exhortation, and Doctrine. Think upon the things contained in this Book. Be diligent in them, that the increaſe coming thereby, may be manifeſt unto all men. Take heed unto thyſelf, and to Doctrine, and be diligent in doing them: for by ſo doing thou ſhalt both ſave thyſelf, and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the out-caſts, ſeek the loſt. Be ſo merciful, that you be not too remiſs; ſo miniſter diſcipline, that you forget not mercy: that when the chief Shepherd ſhall appear, you may receive the never-fading crown of Glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Archbiſhop ſhall proceed in the Communion-ſervice, with whom the new conſecrated Biſhop, (with others,) ſhall alſo communicate.*

¶ *And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.*

MOST merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing; and ſo endue him with thy Holy Spirit, that he preaching thy word, may not only be earneſt to reprove, beſeech and rebuke with all patience and doctrine; but alſo may be to ſuch as believe, a wholſome example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghoſt, world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

A FORM of PRAYER with THANKSGIVING to be uſed yearly upon the Fifth Day of *November*; for the happy Deliverance of King JAMES I. and the three Eſtates of ENGLAND, from the moſt traiterous and bloody-intended Maſſacre by Gunpowder: And alſo for the happy Arrival of his Majeſty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶ *The Miniſter of every Pariſh ſhall give warning to his Pariſhioners publickly in the Church, at Morning Prayer the Sunday before, for the due obſervation of the ſaid Day. And after Morning Prayer, or Preaching, upon the ſaid* Fifth Day *of* November, *ſhall read publickly, diſtinctly, and plainly, the* Act of Parliament *made in the Third Year of King* James *the Firſt, for the obſervation of it.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *v.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. *v.* 10.

¶ *Inſtead of* Venite exultemus, *ſhall this Hymn following be uſed; one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſ.* cvii. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. v. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. v. 2.

They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul. *Pſal.* xxxv. 7.

They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves. Pſal lvii. 7.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite. *Pſal.* cxlvii. 5.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. v. 6.

Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf. *Pſal.* lxxx. 17.

And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name. v. 18.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* lxiv, cxxiv, cxxv.

¶ *Proper Leſſons.*

The Firſt, 2 Sam. xxii.

Te Deum.

The ſecond, Acts xxiii.

Jubilate.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King;

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place;

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him;

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our gracious Sovereign King *James* the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural Conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour and glory in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

ACcept alſo, moſt gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladneſs, after the time that thou hadſt afflicted us, and putting a new ſong into our mouths, by bringing His Majeſty King *William*, upon this Day, for the deliverance of our Church and Nation from Popiſh tyranny and arbitrary power. We adore the wiſdom and juſtice of thy providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee, give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterprize, plotted and intended this day to have been executed againſt the King, and the whole State of *England*, for the ſubverſion of the Government and Religion eſtabliſhed among us; and didſt likewiſe upon this day wonderfully conduct thy Servant King *William*, and bring him ſafely into *England*, to preſerve us from the attempts of our enemies to bereave us of our Religion and laws; We moſt humbly praiſe and magnify thy moſt glorious Name for thy unſpeakable goodneſs towards us, expreſſed in both theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed: for our ſins have cried to Heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruin: And increaſe in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayeſt ſtill continue thy favour, with the light of thy Goſpel, to us and our poſterity for evermore; and that for thy dear Son's ſake Jeſus Chriſt, our only Mediator and Advocate. *Amen.*

¶ *Inſtead of the Prayer* [In time of War and Tumults] *ſhall be uſed this Prayer following:*

O Lord, who didſt this Day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in blood: Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail againſt us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, inſtead of the Collect for the Day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent ourſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs, in preſerving the King, and the Three Eſtates of the Realm of *England* aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a freſh inſtance of thy loving-kindneſs towards us. We bleſs thee for giving his late Majeſty King *William* a ſafe arrival here, and for making all oppoſition fall before him, till he became our King and Governor. We beſeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treaſons and conſpiracies; Preſerve him in thy faith, fear, and love; Proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter, through Jeſus Chriſt our only Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. St. Luke ix. 51.

AND it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face: and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, becauſe his face was as though he would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy men's lives, but to ſave them. And they went to another village.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. St. *Matth.* vii. 12.

After the Prayer for the Church militant, this following Prayer is to be uſed.

O God, whoſe Name is excellent in all the earth, and thy glory above the heavens; who on this day didſt miraculouſly preſerve our Church and State from the ſecret contrivance and helliſh malice of Popiſh conſpirators; and on this day alſo didſt begin to give us a mighty deliverance from the open tyranny and oppreſſion of the ſame cruel and blood-thirſty enemies; We bleſs and adore thy glorious Majeſty, as for the former, ſo for this thy late marvellous loving kindneſs to our Church and Nation, in the preſervation of our religion and liberties. And we humbly pray, that the devout ſenſe of this thy repeated mercy may renew and increaſe in us a ſpirit of love and thankfulneſs to thee its only Author; a ſpirit of peaceable ſubmiſſion and obedience to our gracious Sovereign Lord King GEORGE; and a ſpirit of fervent zeal for our holy religion, which thou haſt ſo wonderfully reſcued, and eſtabliſhed a bleſſing to us and our poſterity. And this we beg for Jeſus Chriſt his ſake. *Amen.*

A FORM

A FORM of PRAYER with FASTING, to be uſed yearly upon the Thirtieth Day of *January*, being the day of the Martyrdom of the Bleſſed King CHARLES the Firſt; to implore the mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other ſins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreaſonable men, may at any time hereafter be viſited upon us, or our poſterity.

¶ *If this Day ſhall happen to be* Sunday, *this form of Prayer ſhall be uſed and the Faſt kept the next day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, Notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service of the Day ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is in this Office otherwiſe appointed.*

The Order for MORNING PRAYER.

¶ *He that miniſtereth, ſhall begin with one or more of theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* ix. 9, 10.

Correct us, O Lord, but with judgement: not in thine anger, leſt thou bring us to nothing. *Jer.* x. 24.

Enter not into judgement with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. *Pſal.* cxliii. 2.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.*

RIghteous art thou, O Lord: and juſt are thy judgements! *Pſal.* cxix. 137.

Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. ix. 33.

Neverthleſs, our feet were almoſt gone: our treadings had well-nigh ſlipped. *Pſal.* lxxiii. 2.

For why? we were grieved at the wicked: we did alſo ſee the ungodly in ſuch proſperity. ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord, and againſt his Anointed. *Pſal.* ii. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. lxxxiii. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpired together againſt him, to take away his life. *Pſal.* xxxi. 15.

They ſpoke againſt him with falſe tongues, and compaſſed him about with words of hatred : and fought againſt him without a cauſe. Pſal. cix. 2.

Yea, his own familiar friends, whom he truſted : they that eat of his bread, laid great wait for him. *Pſal.* xli. 9.

They rewarded him evil for good : to the great diſcomfort of his ſoul. Pſal. xxxv. 12.

They took their counſel together, ſaying, God hath forſaken him : perſecute him, and take him, for there is none to deliver him. *Pſal.* lxxi. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits : of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. iv. 20.

The adverſary and the enemy entered into the gates of Jeruſalem : ſaying, When ſhall he die, and his name periſh? *ver.* 12. *Pſal.* xli. 5.

Let the ſentence of guiltineſs proceed againſt him : and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him : they laid to his charge things that he knew not. *Pſal.* xxxv. 11.

For the ſins of the people, and the iniquities of the prieſts : they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. iv. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united : for in their anger they ſlew a man ; *Gen.* xlix. 6.

Even the man of thy right hand : the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. lxxx. 17.

In the ſight of the unwiſe he ſeemed to die : and his departure was taken for miſery. *Wiſd.* iii. 2.

They fools counted his life madneſs, and his end to be without honour : but he is in peace. Wiſd. v. 4. & iii. 3.

For though he was puniſhed in the ſight of men : yet was his hope full of immortality. *Wiſd.* iii. 4.

How is he numbered with the children of God : and his lot is among the ſaints! Wiſd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Pſal.* xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O ſhut not up our ſouls with ſinners : nor our lives with the blood-thirſty. *Pſal.* xxvi. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation : and our tongues ſhall ſing of thy righteouſneſs. Pſal. li. 14.

For thou art the God that haſt no pleaſure in wickedneſs : neither ſhall any evil dwell with thee. *Pſal.* v. 4.

Thou wilt deſtroy them that ſpeak leaſing : the Lord abhors both the blood-thirſty and deceitful man. ver. 6.

O how ſuddenly do they conſume : periſh, and come to a fearful end! *Pſal.* lxxiii. 18.

Yea, even like as a dream, when one awaketh : ſo didſt thou make their image to vaniſh out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: juſt and true are thy ways, O King of ſaints! *Rev.* xv. 3.

Righteous art thou, O Lord : and juſt are thy judgements! Pſ. cxix. 137.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

Proper Pſalms. ix, x, xi.

¶ *Proper Leſſons.*

The Firſt, 2 *Sam.* i.

The ſecond, St. *Matth.* xxvii.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow, be uſed.*

O Moſt mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our gracious Sovereign King *Charles* the Firſt, to be (as this day) taken away by the hands of cruel and bloody men : We thy ſinful creatures here aſſembled before thee, do, in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makeſt inquiſition for blood, lay not the guilt of this innocent blood (the ſhedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the People of this land; nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever : But pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnify thy Name for thine abundant grace beſtowed upon our martyred Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto blood; and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage and conſtancy, his meekneſs and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveneſs of our ſins : and all for Jeſus Chriſt his ſake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which ſhall always on this Day be uſed) immediately after the Collect* [We humbly beſeech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgement with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

TURN thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King* [Almighty God, whoſe kingdom is everlaſting, *&c.*] *inſtead of the Collect for the Day, ſhall theſe two be uſed.*

O moſt mighty God, *&c.*
Bleſſed Lord, in whoſe ſight, *&c.* } *As in the Morning Prayers.*

The Epiſtle. 1 St. Pet. ii. 13.

SUbmit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. St. Matth. xxi. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the* Nicene *Creed, ſhall be read, inſtead of the Sermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by Authority; or the Miniſter, who officiates, ſhall preach a Sermon of his own compoſing upon the ſame argument.*

¶ *In the Offertory ſhall this Sentence be read:*

Whatſoever ye would that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets. St. *Matth.* vii. 12.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *theſe two Collects following ſhall be uſed.*

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgement remembered mercy; We acknowledge it thine eſpecial favour, that though for our many and great provocations, thou didſt ſuffer thine Anointed, bleſſed King *Charles* the Firſt (as on this day) to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever, as ſheep without a ſhepherd; but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt; and didſt bring him back, in thy good appointed time, to ſit upon the throne of his Father; and together with the Royal Family, didſt reſtore to us our ancient Government in Church and State. For theſe thy great and unſpeakable mercies, we render to thee our moſt humble and unfeigned thanks; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. *Amen.*

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be uſed at Morning Prayer, inſtead of* Venite exultemus, *ſhall here alſo be uſed before the Proper Pſalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Pſalms.* lxxix, xciv, lxxxv.

¶ *Proper Leſſons.*

The Firſt, *Jer.* xii. or *Dan.* ix. to ver. 22.

The Second, *Hebrews* xi. ver. 32. and xii. to ver. 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two, which next follow, be uſed.*

O Almighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice; but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy ſinful people do here fall down before thee, confeſſing that thy judgments were right, in permitting cruel men, ſons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the ſame upon ourſelves, by the great and long provocations of our ſins againſt thee. For which we do therefore here humble ourſelves before thee; beſeeching thee to deliver this Nation from blood-guiltineſs (that of this day eſpecially) and to turn from us, and our poſterity, all thoſe judgements, which we by our ſins have worthily deſerved: Grant this, for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear Servant, our dread Sovereign King *Charles* the Firſt, to be (as upon this day) given up to the violent outrages of wicked men, to be deſpitefully uſed, and at laſt murdered by them: Though we cannot reflect upon ſo foul an act, but with horror and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed; whom thou waſt pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was; and at length by a wonderful providence bring him back, and ſet him thereon; to reſtore thy true Religion, and to ſettle Peace amongſt us: for theſe thy great mercies we glorify thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkneſs, *&c.*] *ſhall theſe three next following be uſed.*

O Lord, we beſeech, *&c.*
O moſt mighty God, *&c.*
Turn thou us, *&c.*
} *As before at Morning Prayer.*

¶ *Immediately before the Prayer of St.* Chryſoſtom, *ſhall this Collect which next followeth be uſed:*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the ſacred perſon of thine Anointed, haſt taught us that neither the greateſt of Kings, nor the beſt of men, are more ſecure from violence than from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes; but that, according to the example of this thy bleſſed Martyr, we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake; to whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtoration of the Government after many years Interruption: which unſpeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof, that Day in every Year is, by Act of Parliament, appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Obſervation of the Twenty-ninth Day of* May *yearly, as a Day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every ſuch Twenty-ninth of* May, *and notice ſhall be given for the due obſervation of the ſaid Day.*

¶ *The Service ſhall be the ſame with the uſual Office for Holy-days, except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Aſcenſion-day, *or* Whitſunday, *the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places: If it be* Monday *or* Tueſday *in* Whitſun-week, *or* Trinity-Sunday, *the Proper Pſalms appointed for this Day, inſtead of thoſe of ordinary Courſe, ſhall be alſo uſed, and the Collects added as before: and in all theſe caſes the reſt of this Office ſhall be omitted: but if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed inſtead of* Venite exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* ix. 9, 10.

It is of the Lord's mercies that we were not conſumed: becauſe his compaſſions fail not. *Lam.* iii. 22.

¶ *Inſtead of* Venite exultemus, *ſhall be ſaid or ſung this Hymn following; one Verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* lxxxix. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. cxi. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* cvi. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. cxi. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. *Pſal.* cxlvii. 6.

The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong. Pſal. ciii. 6.

For he will not alway be chiding : neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our ſins : nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth : ſo great is his mercy toward them that fear him. *ver.* 11.

Yea, like as a father pitieth his own children : even ſo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haſt proved us : thou alſo haſt tried us, even as ſilver is tried. *Pſal.* lxvi. 9.

Thou ſufferedſt men to ride over our heads, we went through fire and water : but thou haſt brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us : yea, and broughteſt us from the deep of the earth again. *Pſal.* lxxi. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies : for thy mercy endureth for ever. Pſal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob. *Pſal.* lxxxv. 1.

God hath ſhewed us his goodneſs plenteouſly : and God hath let us ſee our deſire upon our enemies. Pſal. lix. 10.

They are brought down, and fallen : but we are riſen and ſtand upright. *Pſal.* xx. 8.

There are they fallen, all that work wickedneſs : they are caſt down, and ſhall not be able to ſtand. Pſal. xxxvi. 12.

The Lord hath been mindful of us, and he ſhall bleſs us : even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* cxv. 12.

He ſhall bleſs them that fear the Lord : both ſmall and great. ver. 13.

O that men would therefore praiſe the Lord for his goodneſs : and declare the wonders that he doeth for the children of men! *Pſal.* cvii. 21.

That they would offer unto him the ſacrifice of thankſgiving : and tell out his works with gladneſs! ver. 22.

And not hide them from the children of the generations to come : but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* lxxviii. 4.

That our poſterity may alſo know them, and the children that are yet unborn : and not be as their forefathers, a faithleſs and ſtubborn generation. ver. 6, 9.

Give thanks, O Iſrael, unto God the Lord, in the congregations : from the ground of the heart. Pſal. lxviii. 26.

Praiſed be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedneſs of the wicked come to an end : but eſtabliſh thou the righteous. *Pſal.* vii. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee : and let all ſuch *as love thy ſalvation, ſay alway, The Lord be praiſed.* Pſal. xl. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* cxxiv, cxxvi, cxxix, cxviii.

¶ *Proper Leſſons.*

The firſt, 2 *Sam.* xix. *ver.* 9. or *Numb.* xvi. *Te Deum.*

The ſecond, *The Epiſtle of St.* Jude. *Jubilate Deo.*

¶ *The Suffrages next after the Creed, ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſw. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. *And make thy choſen people joyful.*

Prieſt. Give peace in our time, O Lord;

Anſwer. *Becauſe there is none other that fighteth for us, but only thou,* O *God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſw. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſ. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe Kingdoms from *The Great Rebellion*, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs, that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted rights, our then moſt gracious Sovereign Lord King *Charles* the Second, notwithſtanding all the power and malice of his enemies; and by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this Day, ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves; vowing all holy obedience, in thought, word, or work, unto thy Divine Majeſty; and promiſing all loyal and dutiful allegiance to thine Anointed Servant now ſet over us, and to his heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown him with immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect* [We humbly beſeech thee, O Father, &c.] *ſhall this be ſaid which next followeth:*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious conſpiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praiſe, as for the many other great and publick mercies, ſo eſpecially for that ſignal and wonderful deliverance, by thy wiſe and good Providence, as upon this day completed, and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, uſurpation, and tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy Providence; not our own arm but thy right hand and thine arm did reſcue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour and glory, and praiſe, with moſt humble and hearty thanks in all Churches of the Saints; Even ſo, bleſſed be the Lord our God, who alone doeth wondrous things; and bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

¶ *In the Communion Service immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, &c. O Lord God of our ſalvation, &c.	*As before at Morning Prayer.*

The Epiſtle. 1 St. Pet. ii. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. St. Matth. xxii. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *In the Offertory ſhall this Sentence be read.*

NOT every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *this Collect following ſhall be uſed.*

ALmighty God, and heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked deſigns of thoſe traiterous, heady, and high-minded men, who, under the pretence of Religion, and thy moſt holy Name, had contrived, and well-nigh effected the utter deſtruction of this Church and Kingdom; As we do this day moſt heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodneſs already vouchſafed to us; ſo do we moſt humbly beſeech thee to continue thy grace and favour towards us, that no ſuch diſmal calamity may ever again fall upon us. Infatuate and defeat all the ſecret counſels of deceitful and wicked men againſt us: Abate their pride, aſſwage their Malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and faith into Faction; that they may never again prevail againſt us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King with the whole Royal Family, from all Treaſons and conſpiracies. Be unto him an helmet of ſalvation, and a ſtrong tower of defence againſt the face of all his enemies: Clothe them with ſhame and confuſion; but upon himſelf and his poſterity let the Crown for ever flouriſh. So we thy people, and the ſheep of thy paſture, will give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING to Almighty God, to be uſed in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*; being the Day on which His Majeſty began his happy Reign.

¶ *The Service ſhall be the ſame with the uſual Office for Holy-Days in all things; except where it is in this Office otherwiſe appointed.*

¶ *If this Day ſhall happen to be* Sunday, *this whole Office ſhall be uſed, as it followeth, entirely.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

I Exhort that, firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, He is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 St. *John* i. 8, 9.

¶ *Inſtead of* Venite exultemus, *the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Pſal.* viii. 1.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him! Pſal. cxliv. 3.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. *Pſal.* cxi. 4.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men! Pſal. cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. *Pſal.* lxxxiv. 9.

O hold thou up his goings in thy paths: that his footſteps ſlip not. Pſal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Pſal.* lxi. 6. & xxi. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him. Pſal. lxi. 7.

In his time let the righteous flouriſh: and let peace be in all our borders. *Pſal.* lxxii. 7. & cxlvii. 14.

As for his enemies, clothe them with ſhame: but upon himſelf let his crown flouriſh. Pſal. cxxxii. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things. *Pſal.* lxxii. 18.

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen. ver. 19.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Pſalms.* xx, xxi, ci.

¶ *Proper Leſſons.*

The firſt, *Joſhua* i. to the end of the Ninth Verſe.

Te Deum.

The ſecond, *Rom.* xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed ſhall ſtand thus:*

Prieſt. O Lord, ſhew thy mercy upon us;

Anſw. *And grant us thy ſalvation.*

Prieſt. O Lord, ſave the King;

Anſ. *Who putteth his truſt in thee.*

Prieſt. Send him help from thy holy place;

Anſwer. *And evermore mightily defend him.*

Prieſt. Let his enemies have no advantage againſt him;

Anſwer. *Let not the wicked approach to hurt him.*

Prieſt. Endue thy Miniſters with righteouſneſs;

Anſwer. *And make thy choſen people joyful.*

Prieſt. O Lord, ſave thy people;

Anſw. *And bleſs thine inheritance.*

Prieſt. Give peace in our time, O Lord;

Anſ. *Becauſe there is none other that fighteth for us, but only thou, O God.*

Prieſt. Be unto us, O Lord, a ſtrong tower;

Anſ. *From the face of our enemies.*

Prieſt. O Lord, hear our prayer;

Anſ. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving, for His Majeſty's Acceſſion to the Throne.*

ALmighty God, who ruleſt over all the kingdoms of the world, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this Day, to place thy Servant, our Sovereign Lord King GEORGE upon the Throne of theſe Realms. Let thy wiſdom be his guide, and let thine arm ſtrengthen him; let juſtice, truth, and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian profeſſion, flouriſh in his days: direct all his counſels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conſcience ſake; that neither our ſinful paſſions, nor our private intereſts, may diſappoint his cares for the publick good: let him always poſſeſs the hearts of his people, that they may never be wanting in honour to his Perſon, and dutiful ſubmiſſion to his Authority: let his Reign be long and proſperous, and crown him with immortality in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect* [We humbly beſeech thee, O Father, *&c.*] *ſhall the following Prayer, for the King, and Royal Family be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble prayers, with our hearty thankſgivings, for our Sovereign Lord GEORGE, as on this Day, ſet over us by thy grace and providence to be our King; and ſo together with him bleſs our gracious Queen *Charlotte*, his Royal Highneſs *George* Prince of *Wales*, and all the Royal Family; that they all, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then ſhall follow this Collect for God's protection of the King againſt all his enemies.*

MOST gracious God, who haſt ſet thy ſervant GEORGE our King upon the Throne of His Anceſtors, we moſt humbly beſeech thee to protect him on the ſame from all the dangers to which he may be expoſed; Hide him from the gathering together of the froward, and from the inſurrection of wicked doers: Do thou weaken the hands, blaſt the deſigns, and defeat the enterprizes of all his enemies; that no ſecret conſpiracies, nor open violences, may diſquiet his reign; but that being ſafely kept under the ſhadow of thy wing, and ſupported by thy power, he may triumph over all oppoſition; that ſo the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adverſities, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament, if ſitting.*

¶ *In the Communion Service, immediately before the reading of the Epiſtle, inſtead of the Collect for the King, and that of the Day, ſhall be uſed this Prayer for the King, as ſupreme Governor of this Church.*

BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy faith, and haſt made it their duty to promote the ſpiritual welfare, together with the temporal intereſt of their people; We acknowledge with humble and thankful hearts thy great goodneſs to us, in ſetting thy Servant, our moſt gracious King, over this Church and Nation; Give him, we beſeech thee, all thoſe heavenly graces that are requiſite for ſo high a truſt; Let the work of thee his God proſper in his hand; Let his eyes behold the ſucceſs of his deſigns for the ſervice of thy true religion eſtabliſhed amongſt us; and make him a bleſſed inſtrument of protecting and advancing thy truth, where-ever it is perſecuted and oppreſſed; Let hypocriſy and profaneneſs, ſuperſtition and idolatry fly before his face; Let not hereſies and falſe doctrines diſturb the peace of the Church, nor ſchiſms and cauſeleſs diviſions weaken it; But grant us to be of one heart and one mind in ſerving thee our God, and obeying him according to thy will. And that theſe bleſſings may be continued to after-ages, let there never be one wanting in his Houſe to ſucceed him in the government of theſe Kingdoms; that our poſterity may ſee his children's children, and peace upon Iſrael. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. *Amen.*

The Epiſtle. 1 St. Pet. ii. 11.

DEarly beloved, I beſeech you as ſtrangers, and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake:

whether it be to the King, as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciousneſs, but as the ſervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Goſpel. St. Matth. xxii. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. St. *Matth.* v. 16.

¶ *After the Prayer* [For the whole State of Chriſt's Church, *&c.*] *this Collect following ſhall be uſed.*

¶ *A Prayer for Unity.*

O God, the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of peace; Give us grace ſeriouſly to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptiſm, one God, and Father of us all; ſo we may henceforth be all of one heart and of one ſoul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

GEORGE R.

“ OUR Will and Pleaſure is, That theſe four Forms of Prayer and
“ Service made for the Fifth of November, the Thirtieth of January,
“ the Twenty-ninth of May, and the Twenty-fifth of October, be forth-
“ with printed and publiſhed, and annexed to the Book of Common
“ Prayer, and Liturgy of the Church of England; to be uſed yearly on
“ the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in
“ all Chapels of Colleges and Halls within both our Univerſities, and of
“ our Colleges of Eaton and Wincheſter, and in all Pariſh Churches and
“ Chapels within that part of Our Kingdom of Great Britain called Eng-
“ land, the Dominion of Wales, and Town of Berwick upon Tweed.

“ Given at our Court at St. James's the ſeventh Day of Octo-
“ ber, 1761; in the firſt Year of our Reign.

“ By His Majeſty's Command,

“ BUTE.”

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562; for avoiding of Diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion: Reprinted by His Majeſty's Commandment, with his Royal Declaration prefixed thereunto.

His Majeſty's DECLARATION.

BEING by God's Ordinance, according to our juſt Title, Defender of the Faith, and Supreme Governor of the Church within theſe Our Dominions, *We hold it moſt agreeable to this Our Kingly Office, and Our own religious Zeal, to conſerve and maintain the Church committed to Our Charge in Unity of true Religion, and in the Bond of Peace; and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of ſo many of Our Biſhops as might conveniently be called together, thought fit to make this Declaration following:*

That the Articles of the Church of England *(which have been allowed and authorized heretofore, and which Our Clergy generally have ſubſcribed unto) do contain the true Doctrine of the Church of* England, *agreeable to God's Word: Which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profeſſion thereof, and prohibiting the leaſt Difference from the ſaid Articles, which to that End We command to be new printed, and this Our Declaration to be publiſhed therewith.*

That We are Supreme Governor of the Church of England: *And that if any Difference ariſe, about the external Policy concerning the* Injunctions, Canons, *and other* Conſtitutions *whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained Leave under Our Broad Seal ſo to do, and We approving their ſaid Ordinances and Conſtitutions; providing, that none be made contrary to the Laws and Cuſtoms of the Land.*

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Biſhops and Clergy, from time to time in Convocation, upon their humble Deſire, ſhall have Licence under Our Broad Seal to deliberate of, and to do all ſuch Things, as being made plain by them, and aſſented unto by Us, ſhall concern the ſettled Continuance of the Doctrine and Diſcipline of the Church of England *now eſtabliſhed; from which We will not endure any varying or departing in the leaſt Degree.*

That for the preſent, though ſome differences have been ill raiſed, yet We take comfort in this, that all Clergymen within Our Realm have always moſt willingly ſubſcribed to the Articles eſtabliſhed; which is an argument to Us, that they all agree in the true, uſual, literal meaning of the ſaid Articles, and that even in thoſe curious points, in which the preſent differences lie, men of all ſorts take the Articles of the Church of England *to be for them; which is an argument again, that none of them intend any deſertion of the Articles eſtabliſhed.*

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years in different times and places, exerciſed the Church of Chriſt, *We will, that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in God's promiſes, as they be generally ſet forth to Us in the holy Scriptures, and the general meaning of the Articles of the Church of* England *according to them: And that no man hereafter ſhall either print or preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof; and ſhall not put his own ſenſe or comment to be the meaning of the Article, but ſhall take it in the literal and grammatical ſenſe.*

That if any publick Reader in either of our Univerſities, or any Head or Maſter of a College, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick Diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colleges reſpectively; or if any Divine in the Univerſities ſhall preach or print any thing either way, other than is already eſtabliſhed in Convocation with Our Royal Aſſent; he, or they the Offenders, ſhall be liable to Our diſpleaſure, and the Church's cenſure in Our Commiſſion Eccleſiaſtical, as well as any other: And We will ſee there ſhall be due Execution upon them.

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs, the Maker and Preſerver of all things, both viſible and inviſible. And in unity of this Godhead there be three Perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

II. *Of the Word, or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, and of one ſubſtance with the Father, took Man's nature in the womb of the bleſſed Virgin, of her ſubſtance: ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God, and very Man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

III. *Of the going down of Chriſt into Hell.*

AS Chriſt died for us, and was buried; ſo alſo is it to be believed, that he went down into Hell.

IV. *Of the Reſurrection of Chriſt.*

CHRIST did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of Man's nature, wherewith he aſcended into Heaven, and there ſitteth, until he return to judge all men at the laſt day.

V. *Of the Holy Ghoſt.*

THE Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for ſalvation.*

HOLY Scripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the Faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy Scripture we do underſtand thoſe canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical BOOKS.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joſhua,
Judges,
Ruth,
The 1 *Book of Samuel,*
The 2 *Book of Samuel,*
The 1 *Book of Kings,*
The 2 *Book of Kings,*
The 1 *Book of Chronicles,*
The 2 *Book of Chronicles,*
The 1 *Book of Eſdras,*
The 2 *Book of Eſdras,*
The Book of Eſther,
The Book of Job,
The Pſalms,
The Proverbs,
Eccleſiaſtes or Preacher,
Cantica, or Songs of Solomon,
4 *Prophets the greater,*
12 *Prophets the leſs.*

And the other Books (as *Hierome* ſaith) the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine; ſuch are theſe following:

The 3 *Book of Eſdras,*
The 4 *Book of Eſdras,*
The Book of Tobias,
The Book of Judith,
The reſt of the Book of Eſther,
The Book of Wiſdom,
Jeſus the Son of Sirach,
Baruch the Prophet,
The Song of the three Children,
The ſtory of Suſanna,
Of Bell and the Dragon,
The Prayer of Manaſſes,
The 1 *Book of Maccabees,*
The 2 *Book of Maccabees.*

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Teſtament.*

THE Old Teſtament is not contrary to the New; for both in the Old and New Teſtament, everlaſting life is offered to Mankind by Chriſt, who is the only mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for tranſitory promiſes. Although the Law given from God by Moſes, as touching Ceremonies and Rites, do not bind Chriſtian men, nor the Civil precepts thereof ought of neceſſity to be received in any common-wealth; yet notwithſtanding, no Chriſtian man whatſoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Anthanaſius's* Creed, and that which is commonly called the *Apoſtles* Creed, ought thoroughly to be received and believed: for they may be proved by moſt certain warrants of holy Scripture.

ARTICLES of RELIGION.

IX. *Of Original or Birth-ſin.*

ORiginal Sin ſtandeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the luſt of the fleſh, called in the Greek, φρόνημα σαρκὸς, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin.

X. *Of Free-Will.*

THE condition of Man, after the fall of *Adam* is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Juſtification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith; and not for our own works or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholeſome Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

XII. *Of Good Works.*

ALbeit that Good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith; inſomuch that by them a lively faith may be as evidently known as a tree diſcerned by the fruit.

XIII. *Of Works before Juſtification.*

WORKS done before the grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the School-authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV. *Of Works of Supererogation.*

VOluntary Works beſides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without Sin.*

CHRIST in the truth of our nature, was made like unto us in all things, ſin only except; from which he was clearly void, both in his fleſh, and in his ſpirit. He came to be the Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin, as Saint *John* ſaith, was not in him. But all we the reſt, although baptized, and born again in Chriſt, yet offend in many things; and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.

XVI. *Of Sin after Baptiſm.*

NOT every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God we may ariſe again, and amend our lives: and therefore they are to be condemned, which ſay, they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PRedeſtination to Life, is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore, they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon; they through Grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only-begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the Works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things; as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal Salvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God; ſo, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfall, whereby the Devil doth thruſt them either into deſperation, or into wretchleſsneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expreſly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Chriſt.*

THEY alſo are to be had accurſed, that preſume to ſay, That every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth ſet out unto us only the Name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. *Of the Church.*

THE viſible Church of Chriſt is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtered, according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Jeruſalem*, *Alexandria*, and *Antioch*, have erred; ſo alſo the Church of *Rome* hath erred; not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's words written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witneſs and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame; ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of Salvation.

XXI. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foraſmuch as they be an aſſembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images as of Reliques, and alſo invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Miniſtering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or miniſtering the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by Men who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lord's vineyard.

XXIV. *Of ſpeaking in the Congregation in ſuch a tongue as the people underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

XXV. *Of the Sacraments.*

SAcraments ordained of Chriſt, be not only badges or tokens of Chriſtian men's profeſſion; but rather, they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel; that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five, commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown partly of the cortupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſm, and the Lord's Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſome effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as Saint *Paul* ſaith.

XXVI. *Of the Unworthineſs of the Miniſters, which hinders not the effect of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the Miniſtration of the Word and Sacraments; yet foraſmuch as they do not the ſame in their own name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their Miniſtry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtered unto them; which be effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtered by evil men.

Nevertheleſs, it appertaineth to the diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences; and finally, being found guilty, by juſt judgement be depoſed.

XXVII. *Of Baptiſm.*

BAptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not chriſtened; but it is alſo a ſign of Regeneration, or New Birth, whereby as by an inſtrument, they that receive Baptiſm rightly, are grafted into the Church; the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; Faith is confirmed, and Grace increaſed by virtue of prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another; but rather is a Sacrament of our Redemption by Chirſt's death: inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the Bread which we break is a partaking of the Body of Chriſt, and likewiſe the Cup of Bleſſing is a partaking of the Blood of Chriſt.

Tranſubſtantiation, (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

XXIX. *Of the Wicked, which eat not the Body of Chriſt in the uſe of the Lord's Supper.*

THE Wicked, and ſuch as be void of a lively faith, although they do carnally and viſibly preſs with their teeth, (as Saint *Aguſtine* ſaith,) the Sacrament of the Body and Blood of Chriſt; yet in no wiſe are they partakers of Chriſt; but rather, to their condemnation, do eat and drink the ſign or Sacrament of ſo great a thing

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Chriſt's ordinance and commandment, ought to be miniſtered to all Chriſtian men alike.

XXXI. *Of the one Oblation of Chriſt finiſhed upon the Croſs.*

THE Offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual: and there is none other ſatisfaction for ſin, but that alone. Wherefore the ſacrifice of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Prieſts.*

BIſhops, Prieſts, and Deacons are not commanded by God's Law, either to vow the eſtate of ſingle life, or to abſtain from marriage: therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

XXXIII. *Of excommunicate Perſons, how they are to be avoided.*

THAT perſon, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not neceſſary, that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been diverſe, and may be changed, according to the diverſities of countries, times, and men's manners, ſo that nothing be ordained againſt God's Word. Whoſoever through his private judgment, willingly and purpoſely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth againſt the common Order of the Church, and hurteth the authority of the Magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and aboliſh ceremonies or rites of the Church ordained only by man's authority, ſo that all things be done to edifying.

XXXV. *Of the Homilies.*

THE ſecond Book of Homilies, the ſeveral titles whereof we have joined under this Article, doth contain a godly and wholeſome Doctrine, and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtanded of the people.

¶ Of the Names of the Homilies.

1 *OF the right Uſe of the Church.*
2 *Againſt peril of idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works; firſt of Faſting.*
5 *Againſt Gluttony and Drunkenneſs.*
6 *Againſt Exceſs of Apparel.*
7 *Of Prayer.*
8 *Of the place and Time of Prayer.*
9 *The Common Prayer and Sacraments ought to be miniſtered in a known tongue.*
10 *Of the reverend eſtimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Chriſt.*
13 *Of the Paſſion of Chriſt.*
14 *Of the Reſurrection of Chriſt.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16 *Of the Gifts of the Holy Ghoſt.*
17 *Of the Rogation-days.*
18 *Of the ſtate of Matrimony.*
19 *Of Repentance.*
20 *Againſt Idleneſs.*
21 *Againſt Rebellion.*

XXXVI. *Of Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of *Edward* the Sixth, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the Rites of that Book, ſince the ſecond year of the forenamed King *Edward*, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites; we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. *Of the Civil Magiſtrates.*

THE King's Majeſty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Eſtates in this Realm, whether they be Eccleſiaſtical or Civil, in all cauſes doth appertain; and is not, nor ought to be ſubject to any foreign Juriſdiction

Where we attribute to the King's Majeſty the chief government, by which Titles we underſtand

ſtand the minds of ſome ſlanderous folks to be offended; we give not our Princes the miniſtering either of God's Word, or of the Sacraments; the which thing the Injunctions alſo lately ſet forth by *Elizabeth* our Queen, do moſt plainly teſtify: But that only prerogative, which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf; that is, that they ſhould rule all ſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil-doers.

The Biſhop of *Rome* hath no juriſdiction in this Realm of *England*.

The Laws of the Realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. *Of Chriſtian men's Goods, which are not common.*

THE Riches and Goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain *Anabaptiſts* do falſly boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Chriſtian man's Oath.*

AS we confeſs that vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his Apoſtle; ſo we judge, that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophet's teaching, in juſtice, judgment, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our ſovereign Lady ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the ſubſcription of the hands of the Archbiſhops and Biſhops of the Upper-houſe, and by the ſubſcription of the whole Clergy of the Nether-houſe in their Convocation, in the Year of our Lord,* 1571.

A TABLE of the ARTICLES.

1. *OF Faith in the holy Trinity.*
2. *Of Chriſt the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Reſurrection.*
5. *Of the Holy Ghoſt.*
6. *Of the Sufficiency of the Scripture.*
7. *Of the Old Teſtament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-ſin.*
10. *Of Free-will.*
11. *Of Juſtification.*
12. *Of good Works.*
13. *Of Works before Juſtification.*
14. *Of Works of Supererogation.*
15. *Of Chriſt alone without Sin.*
16. *Of Sin after Baptiſm.*
17. *Of Predeſtination and Election.*
18. *Of obtaining Salvation by Chriſt.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Miniſtering in the Congregation.*
24. *Of Speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthineſs of Miniſters.*
27. *Of Baptiſm.*
28. *Of the Lord's Supper.*
29. *Of the Wicked, which eat not the Body of Chriſt.*
30. *Of Both Kinds.*
31. *Of Chriſt's one Oblation.*
32. *Of the Marriage of Prieſts.*
33. *Of Excommunicate Perſons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Conſecrating of Miniſters.*
37. *Of Civil Magiſtrates.*
38. *Of Chriſtian men's Goods.*
39. *Of a Chriſtian man's Oath.*

A TABLE of KINDRED and AFFINITY,

wherein whoſoever are related,

Are forbidden in Scripture, and our Laws, to marry together.

	A Man may not marry his		*A Woman may not marry with her*
1	Grandmother,	1	Grandfather,
2	Grandfather's Wife,	2	Grandmother's Huſband,
3	Wife's Grandmother.	3	Huſband's Grandfather.
4	Father's Siſter,	4	Father's Brother,
5	Mother's Siſter,	5	Mother's Brother,
6	Father's Brother's Wife.	6	Father's Siſter's Huſband.
7	Mother's Brother's Wife,	7	Mother's Siſter's Huſband,
8	Wife's Father's Siſter,	8	Huſband's Father's Brother,
9	Wife's Mother's Siſter.	9	Huſband's Mother's Brother.
10	Mother,	10	Father,
11	Step-Mother,	11	Step-Father,
12	Wife's Mother.	12	Huſband's Father.
13	Daughter,	13	Son,
14	Wife's Daughter,	14	Huſband's Son,
15	Son's Wife.	15	Daughter's Huſband.
16	Siſter,	16	Brother,
17	Wife's Siſter,	17	Huſband's Brother,
18	Brother's Wife.	18	Siſter's Huſband.
19	Son's Daughter,	19	Son's Son,
20	Daughter's Daughter,	20	Daughter's Son,
21	Son's Son's Wife.	21	Son's Daughter's Huſband.
22	Daughter's Son's Wife,	22	Daughter's Daughter's Huſband,
23	Wife's Son's Daughter,	23	Huſband's Son's Son,
24	Wife's Daughter's Daughter.	24	Huſband's Daughter's Son.
25	Brother's Daughter,	25	Brother's Son,
26	Siſter's Daughter,	26	Siſter's Son,
27	Brother's Son's Wife.	27	Brother's Daughter's Huſband.
28	Siſter's Son's Wife,	28	Siſter's Daughter's Huſband,
29	Wife's Brother's Daughter,	29	Huſband's Brother's Son,
30	Wife's Siſter's Daughter.	30	Huſband's Siſter's Son.

THE END.

A
NEW VERSION
OF THE
PSALMS
OF
DAVID,

Fitted to the TUNES uſed in Churches.

BY
N. BRADY, D. D. Chaplain in Ordinary,
AND
N. TATE, Eſq; Poet-Laureat,
To His MAJESTY.

LONDON:
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At the Court at KENSINGTON,

December the 3d, 1696.

PRESENT,

The KING's Moſt Excellent Majeſty in COUNCIL.

UPON the humble Petition of N. BRADY *and* N. TATE, *this Day read at the Board, ſetting forth, That the Petitioners have, with their utmoſt Care and Induſtry, compleated,* A New Verſion of the Pſalms of David, in Engliſh Metre, fitted for publick Uſe; *and humbly praying his Majeſty's Royal Allowance, that the Verſion may be uſed in ſuch Congregations as think fit to receive it:*

His Majeſty, taking the ſame into His Royal Conſideration, is pleaſed to order in Council, that the ſaid New Verſion of the Pſalms in Engliſh Metre, *be, and the ſame is hereby Allowed and Permitted to be uſed in all ſuch Churches, Chapels, and Congregations, as ſhall think fit to receive the ſame.*

W. BRIDGMAN.

* * *

May the 23d, 1698.

HIS Majeſty having Allowed and Permitted the Uſe of A New Verſion of the Pſalms of David, *by Dr.* Brady *and Mr.* Tate, *in all* Churches, Chapels, *and* Congregations; *I cannot do leſs than wiſh a good Succeſs to this* Royal Indulgence: *For I find it a Work done with ſo much* Judgment *and* Ingenuity, *that I am perſuaded, it may take off that unhappy Objection, which has hitherto lain againſt the* Singing Pſalms; *and diſpoſe that Part of Divine Service to much more Devotion. And I do heartily recommend the Uſe of* this Verſion, *to all my Brethren within my Dioceſe.*

H. LONDON.

A NEW VERSION *of the* PSALMS, *&c.*

PSALM I.

1 HOW bleſt is he who ne'er conſents
by ill advice to walk;
Nor ſtands in ſinners ways, nor ſits
where men profanely talk.

2 But makes the perfect law of God
his buſineſs and delight;
Devoutly reads therein by day,
and meditates by night.

3 Like ſome fair tree which, fed by ſtreams
with timely fruit does bend;
He ſtill ſhall flouriſh, and ſucceſs
all his deſigns attend.

4 Ungodly men and their attempts
no laſting root ſhall find;
Untimely blaſted and diſpers'd
like chaff before the wind.

5 Their guilt ſhall ſtrike the wicked dumb
before their judge's face:
No formal hypocrite ſhall then
amongſt the ſaints have place.

6 For God approves the juſt man's ways
to happineſs they tend;
But ſinners and the paths they tread,
ſhall both in ruin end.

PSALM II.

1 WITH reſtleſs and ungovern'd rage,
why do the heathen ſtorm?
Why in ſuch raſh attempts engage,
as they can ne'er perform?

2 The great in counſel and in might,
their various forces bring;
Againſt the Lord they all unite,
and his anointed king.

3 Muſt we ſubmit to their commands?
preſumptuouſly they ſay;
No, let us break their ſlaviſh bands,
and caſt their chains away.

4 But God, who ſits enthron'd on high,
and ſees how they combine,
Does their conſpiring ſtrength defy,
and mocks their vain deſign.

5 Thick clouds of wrath divine ſhall break
on his rebellious foes;
And thus will he in thunder ſpeak
to all that dare oppoſe,

6 “ Tho' madly you diſpute my will,
“ the king that I ordain,
“ Whoſe throne is fix'd on Sion's hill,
“ ſhall there ſecurely reign.”

7 Attend, O Earth, whilſt I declare
God's uncontroul'd decree;
“ Thou art my Son, this day my heir
“ have I begotten thee.

8 “ Aſk and receive thy full demands,
“ thine ſhall the heathen be;
“ The utmoſt limits of the lands
“ ſhall be poſſeſs'd by thee.

9 “ Thy threat'ning ſcepter thou ſhalt ſhake,
“ and cruſh them ev'ry where;
“ As maſſy bars of iron break
“ the potters brittle ware.”

10 Learn then, ye princes, and give ear,
ye judges of the earth;

11 Worſhip the Lord with holy fear,
rejoice with awful mirth.

12 Appeaſe the Son with due reſpect,
your timely homage pay;
Leſt he revenge the bold neglect,
incens'd by your delay.

13 If but in part his anger riſe,
who can endure the flame?
Then bleſt are they whoſe hope relies
on his moſt holy name.

PSALM III.

1 HOW num'rous, Lord, of late are grown
the troublers of my peace!
And as their numbers hourly riſe,
ſo does their rage increaſe.

2 Inſulting they my ſoul upbraid,
and him whom I adore;
The God in whom he truſts, ſay they,
ſhall reſcue him no more.

3 But thou, O Lord, art my defence;
on thee my hopes rely;
Thou art my glory, and ſhalt yet
lift up my head on high.

4 Since, whenſoe'er in like diſtreſs
to God I made my pray'r,
He heard me from his holy hill,
why ſhould I now deſpair?

5 Guarded by him, I laid me down
my ſweet repoſe to take;
For I through him ſecurely ſleep,
through him in ſafety wake.

6 No force nor fury of my foes
my courage ſhall confound,
Were they as many hoſts as men,
that have beſet me round.

7 Ariſe and ſave me, O my God,
who oft haſt own'd my cauſe,
And ſcatter'd oft theſe foes to me
and to thy righteous laws.

8 Salvation to the Lord belongs,
he only can defend;
His bleſſing he extends to all
that on his pow'r depend.

PSALM IV.

1 O Lord, thou art my righteous judge,
to my complaint give ear;
Thou ſtill redeem'ſt me from diſtreſs,
have mercy, Lord, and hear.

2 How long will ye, O ſons of men,
to blot my fame deviſe?
How long your vain deſigns purſue,
and ſpread malicious lyes?

3 Conſider, that the righteous man
is God's peculiar choice;
And when to him I make my pray'r,
he always hears my voice.

4 Then ſtand in awe of his commands,
flee ev'ry thing that's ill;
Commune in private with your hearts,
and bend them to his will.

5 The place of other ſacrifice
let righteouſneſs ſupply;
And let your hope, ſecurely fixt,
on God alone rely.

6 While worldly minds impatient grow
more proſp'rous times to ſee,
Still let the glories of thy face
ſhine brightly, Lord, on me.

7 So ſhall my heart o'erflow with joy
more laſting and more true,
Than theirs, who ſtores of corn and wine
ſucceſſively renew.

8 Then down in peace I'll lay my head,
and take my needful reſt;
No other guards, O Lord, I crave,
of thy defence poſſeſt.

PSALM V.

1 LORD, hear the voice of my complaint,
accept my ſecret pray'r;

2 To thee alone, my king, my God,
will I for help repair.

3 Thou in the morn my voice ſhalt hear;
and with the dawning day
To thee devoutly I'll look up,
to thee devoutly pray.

4 For thou the wrongs that I ſuſtain
can'ſt never, Lord, approve;
Who from thy ſacred dwelling place
all evil doſt remove.

5 Not long ſhall ſtubborn fools remain
unpuniſh'd in thy view:
All ſuch as act unrighteous things
thy vengeance ſhall purſue.

nd'ring tongue, O God of truth,
ee ſhall be deſtroy'd,
ho hat'ſt alike the man in blood
and in deceit employ'd.
7 But when thy boundleſs grace ſhall me
to thy lov'd courts reſtore,
On thee I'll fix my longing eyes
and humbly there adore.

8 Conduct me by thy righteous laws,
for watchful is my foe:
Therefore, O Lord, make plain the way
wherein I ought to go.
9 Their mouth vents nothing but deceit,
their heart is ſet on wrong;
Their throat is a devouring grave,
they flatter with their tongue.

10 By their own counſels let them fall
oppreſs'd with loads of ſin;
For they againſt thy righteous laws
have harden'd rebels been.
11 But let all thoſe who truſt in thee,
with ſhouts their joy proclaim;
Let them rejoice whom thou preſerv'ſt,
and all that love thy name.

12 To righteous men, the righteous Lord
his bleſſing will extend,
And with his favour all his ſaints,
as with a ſhield, defend.

PSALM VI.

1 THY dreadful anger, Lord, reſtrain,
and ſpare a wretch forlorn;
Correct me not in thy fierce wrath,
too heavy to be borne.
2 Have mercy, Lord, for I grow faint,
unable to endure
The anguiſh of my aching bones,
which thou alone canſt cure.

3 My tortur'd fleſh diſtracts my mind,
and fills my ſoul with grief;
But, Lord, how long wilt thou delay
to grant me thy relief!
4 Thy wonted Goodneſs, Lord, repeat,
and eaſe my troubled ſoul;
Lord, for thy wond'rous mercy's ſake,
vouchſafe to make me whole.

5 For after death no more can I
thy glorious acts proclaim;
No pris'ners of the ſilent grave
can magnify thy name.
6 Quite tir'd with pain, with groaning
no hope of eaſe I ſee; (faint,
The night that quiets common griefs,
is ſpent in tears by me.

7 My beauty fades, my ſight grows dim,
my eyes with weakneſs cloſe;
Old age o'ertakes me, whilſt I think
on my inſulting foes.
8 Depart ye wicked; in my wrongs
ye ſhall no more rejoice;
For God, I find, accepts my tears,
and liſtens to my voice.

He hears, and grants my humble
And they that wiſh my fall, (pray'r;

Shall bluſh and rage to ſee that God
protects me from them all.

PSALM VII.

1 O Lord, my God, ſince I have plac'd
my truſt alone in thee,
From all my perſecutors rage
do thou deliver me.
2 To ſave me from my threat'ning foe,
Lord interpoſe thy pow'r;
Leſt like a ſavage lion, he
my helpleſs ſoul devour.

3, 4 If I am guilty, or did e'er
againſt his peace combine;
Nay, if I have not ſpar'd his life,
who ſought unjuſtly mine;
5 Let then to perſecuting foes
my ſoul become a prey;
Let them to earth tread down my life,
in duſt my honour lay.
6 Ariſe, and let thine anger, Lord,
in my defence engage;
Exalt thyſelf above my foes,
and their inſulting rage:
Awake, awake, in my behalf,
the judgment to diſpenſe,
Which thou haſt righteouſly ordain'd
for injur'd innocence.

7 So to thy throne adoring crowds
ſhall ſtill for juſtice fly;
O! therefore for their ſakes reſume
thy judgment-ſeat on high.
8 Impartial judge of all the world,
I truſt my cauſe to thee;
According to my juſt deſerts
ſo let thy ſentence be.

9 Let wicked arts and wicked men,
together be o'erthrown;
But guard the juſt, thou God, to whom
the hearts of both are known.
10, 11 God me protects; not only me,
but all of upright heart;
And daily lays up wrath for thoſe
who from his laws depart.

12 If they perſiſt, he whets his ſword,
his bow ſtands ready bent;
13 Ev'n now with ſwift deſtruction wing'd,
his pointed ſhafts are ſent.
14 The plots are fruitleſs which my foe
unjuſtly did conceive;
15 The pit he digg'd for me has prov'd
his own untimely grave.

16 On his own head his ſpite returns,
whilſt I from harm am free;
On him the violence is fall'n
which he deſign'd for me.
17 Therefore will I the righteous ways
of providence proclaim;
I'll ſing the praiſe of God moſt high,
and celebrate his name.

PSALM VIII.

1 O Thou, to whom all creatures bow
within this earthly frame,
Thro' all the world how great art thou,
how glorious is thy name!
In heav'n thy wond'rous acts are ſung,
nor fully reckon'd there;
2 And yet thou mak'ſt the infant tongue
thy boundleſs praiſe declare:

Through thee the weak confound the
and cruſh their haughty foes; (ſtrong,
And ſo thou quell'ſt the wicked throng
that thee and thine oppoſe.
3 When heav'n, thy beauteous work on
employs my wond'ring ſight; (high,
The moon, that nightly rules the ſky,
with ſtars of feebler light;

4 What's man (ſay I) that, Lord, thou lov'ſt
to keep him in thy mind?
Or what his offſpring, that thou prov'ſt
to them ſo wond'rous kind?
5 Him next in pow'r thou didſt create
to thy celeſtial train;
6 Ordain'd with dignity and ſtate,
o'er all thy works to reign.

7 They jointly own his pow'rful ſway;
the beaſts that prey or graze;
8 The bird that wings his airy way;
the fiſh that cuts the ſeas.
9 O thou, to whom all creatures bow
within this earthly frame,
Thro' all the world how great art thou,
how glorious is thy name!

PSALM IX.

1 TO celebrate thy praiſe, O Lord!
I will my heart prepare;
To all the liſt'ning world thy works,
thy wond'rous works declare.
2 The thought of them ſhall to my ſoul
exalted pleaſures bring;
Whilſt to thy name, O thou moſt high,
triumphant praiſe I ſing.

3 Thou mad'ſt my haughty foes to turn
their backs in ſhameful flight;
Struck with thy preſence down they
they periſh at thy ſight. (fell,
4 Againſt inſulting foes advanc'd
thou didſt my cauſe maintain;
My right aſſerting from thy throne,
where truth and juſtice reign.

5 The inſolence of heathen pride
thou haſt reduc'd to ſhame?
Their wicked offſpring quite deſtroy'd,
and blotted out their name.
6 Miſtaken foes! your haughty threats
are to a period come:
Our city ſtands, which you deſign'd
to make our common tomb.

7, 8 The Lord for ever lives, who has
his righteous throne prepar'd,
Impartial juſtice to diſpenſe,
to puniſh or reward.
9 God is a conſtant ſure defence
againſt oppreſſing rage:
As troubles riſe, his needful aids
in our behalf engage.

10 All thoſe who have his goodneſs prov'd
will in his truth confide;
Whoſe mercy ne'er forſook the man
that on his help rely'd.
11 Sing praiſes therefore to the Lord;
from Sion his abode
Proclaim his deeds, till all the world
confeſs no other God.

PART II.

12 When he inquiry makes for blood,
he'll call the poor to mind:
The injur'd humble man's complaint
relief from him ſhall find.
13 Take pity on my troubles, Lord,
which ſpiteful foes create,
Thou that haſt reſcu'd me ſo oft
from death's devouring gate.
14 In Sion then I'll ſing thy praiſe,
to all that love thy name;
And with loud ſhouts of grateful joy
thy ſaving pow'r proclaim.
15 Deep in the pit they digg'd for me
the heathen pride is laid;
Their guilty feet to their own ſnare
inſenſibly betray'd.
16 Thus by the juſt returns he makes
the mighty Lord is known:
While wicked men by their own plots
are ſhamefully o'erthrown.
17 No ſingle ſinner ſhall eſcape
by privacy obſcur'd;
No nation from his juſt revenge
by numbers be ſecur'd.
18 His ſuff'ring ſaints, when moſt diſtreſt,
he ne'er forgets to aid;
Their expectation ſhall be crown'd,
though for a time delay'd.
19 Ariſe, O Lord, aſſert thy pow'r,
and let not man o'ercome;
Deſcend to judgment, and pronounce
the guilty heathens doom.
20 Strike terror thro' the nations round,
till, by conſenting fear,
They, to each other, and themſelves,
but mortal men appear.

PSALM X.

1 THY preſence why withdraw'ſt
thou, Lord?
why hid'ſt thou now thy face?
When diſmal times of deep diſtreſs
call for thy wonted grace.
2 The wicked, ſwell'd with lawleſs pride,
have made the poor their prey,
O let them fall by thoſe deſigns
which they for others lay.
3 For ſtraight they triumph, if ſucceſs
their thriving crimes attend;
And ſordid wretches, whom God hates,
perverſely they commend.
4 To own a pow'r above themſelves
their haughty pride diſdains;
And therefore in their ſtubborn mind
no thought of God remains.
5 Oppreſſive methods they purſue,
and all their foes they ſlight;
Becauſe thy judgments unobſerv'd
are far above their ſight.
6 They fondly think their proſp'rous ſtate,
ſhall unmoleſted be; (thrive,
They think their vain deſigns ſhall
from all misfortunes free.
7 Vain and deceitful is their ſpeech,
with curſes fill'd and lyes;
By which the miſchief of their heart
they ſtudy to diſguiſe.
8 Near publick roads they lie conceal'd,
and all their art employ,
The innocent and poor at once
to rifle and deſtroy.
9 Not lions, couching in their dens,
ſurpriſe their heedleſs prey
With greater cunning: or expreſs
more ſavage rage than they.
10 Sometimes they act the harmleſs man
and modeſt looks they wear;
That, ſo deceiv'd, the poor may leſs
their ſudden onſet fear.

PART II.

11 For God, they think, no notice takes
of their unrighteous deeds;
He never minds the ſuff'ring poor,
nor their oppreſſion heeds.
12 But thou, O Lord, at length ariſe;
ſtretch forth thy mighty arm;
And, by the greatneſs of thy pow'r,
defend the poor from harm.
13 No longer let the wicked vaunt,
and proudly boaſting ſay,
" Tuſh, God regards not what we do
" he never will repay."
14 But ſure thou ſeeſt, and all their deeds
impartially doſt try;
The orphan therefore and the poor
on thee for aid rely.
15 Defenceleſs let the wicked fall,
of all their ſtrength bereft;
Confound, O God, their dark deſigns,
till no remains are left.
16 Aſſert thy juſt dominion, Lord,
which ſhall for ever ſtand;
Thou who the heathen didſt expel
from this thy choſen land.
17 Thou doſt the humble ſuppliants hear
that to thy throne repair;
Thou firſt prepar'ſt their hearts to pray,
and then accept'ſt their pray'r.
18 Thou in thy righteous judgment
the fatherleſs and poor; (weigh'ſt
That ſo the tyrants of the earth
may perſecute no more.

PSALM XI.

1 SInce I have plac'd my truſt in God,
a refuge always nigh,
Why ſhould I, like a tim'rous bird,
to diſtant mountains fly?
2 Behold, the wicked bend their bow,
and ready fix their dart;
Lurking in ambuſh to deſtroy
the man of upright heart.
3 When once the firm aſſurance fails
which publick faith imparts,
'Tis time for innocence to fly
from ſuch deceitful arts.
4 The Lord hath both a temple here,
and righteous throne above;
Where he ſurveys the ſons of men
and how their counſels move.
5 If God, the righteous, whom he loves,
for trial does correct;
What muſt the ſons of violence,
whom he abhors, expect?
6 Snares, fire, and brimſtone on their
ſhall in one tempeſt ſhow'r; (heads
This dreadful mixture his revenge
into their cups ſhall pour.
7 The righteous Lord will righteous deeds
with ſignal favour grace;
And to the upright man diſcloſe
the brightneſs of his face.

PSALM XII.

1 SInce godly men decay, O Lord,
do thou my cauſe defend,
For ſcarce theſe wretched times afford
one juſt and faithful friend.
2 One neighbour now can ſcarce believe
what t'other doth impart;
With flatt'ring lips they all deceive,
and with a double heart.
3 But lips that with deceit abound
can never proſper long; (found
God's righteous vengeance will con-
the proud blaſpheming tongue.
4 In vain thoſe fooliſh boaſters ſay
" our tongues are ſure our own;
" With doubtful words we'll ſtill betray,
" and be controul'd by none."
5 For God, who hears the ſuff'ring poor,
and their oppreſſion knows,
Will ſoon ariſe and give them reſt,
in ſpite of all their foes.
6 The word of God ſhall ſtill abide,
and void of falſhood be:
As is the ſilver, ſev'n times try'd,
from droſſy mixture free.
7 The promiſe of his aiding grace,
ſhall reach its purpos'd end;
His ſervants from this faithleſs race
he ever ſhall defend.
8 Then ſhall the wicked be perplex'd,
nor know which way to fly;
When thoſe whom they deſpis'd and
ſhall be advanc'd on high. (vex'd

PSALM XIII.

1 How long wilt thou forget me, Lord?
muſt I for ever mourn?
How long wilt thou withdraw from
oh! never to return? me?
2 How long ſhall anxious thoughts my
and grief my heart oppreſs? (ſoul,
How long my enemies inſult,
and I have no redreſs?
3 O hear! and to my longing eyes
reſtore thy wonted light;

And ſuddenly, or I ſhall ſleep
in everlaſting night.
4 Reſtore me, leſt they proudly boaſt
'twas their own ſtrength o'ercame;
Permit not them that vex my ſoul
to triumph in my ſhame.

5 Since I have always plac'd my truſt
beneath thy mercy's wing,
Thy ſaving health will come and then
my heart with joy ſhall ſpring:
6 Then ſhall my ſong, with praiſe inſpir'd,
to thee my God aſcend;
Who to thy ſervant in diſtreſs
ſuch bounty didſt extend.

PSALM XIV.

1 SUre, wicked fools muſt needs ſuppoſe
that God is nothing but a name;
Corrupt and lewd their practice grows,
no breaſt is warm'd with holy flame.
2 The Lord look'd down from heav'n's high tow'r
and all the ſons of men did view,
To ſee if any own'd his pow'r
if any truth or juſtice knew.

3 But all, he ſaw, were gone aſide,
all were degen'rate grown and baſe;
None took religion for their guide,
not one of all the ſinful race.
4 But can theſe workers of deceit
be all ſo dull and ſenſeleſs grown;
That they, like bread, my people eat,
and God's almighty pow'r diſown?
5 How will they tremble then for fear,
when his juſt wrath ſhall them o'er-
For, to the righteous, God is near, (take?
and never will their cauſe forſake.
6 Ill men in vain with ſcorn expoſe,
thoſe methods which the good purſue,
Since God a refuge is for thoſe
whom his juſt eyes with favour view.
7 Would he his ſaving pow'r employ,
to break his people's ſervile band;
Then ſhouts of univerſal joy,
ſhould loudly echo thro' the land.

PSALM XV.

1 LOrd, who's the happy man that may
to thy bleſt courts repair?
Not ſtranger-like, to viſit them,
but to inhabit there?
2 'Tis he whoſe ev'ry thought and deed
by rules of virtue moves;
Whoſe gen'rous tongue diſdains to ſpeak
the thing his heart diſproves.
3 Who never did a ſlander forge
his neighbour's fame to wound;
Nor hearken to a falſe report,
by malice whiſper'd round.
4 Who vice, in all its pomp and pow'r,
can treat with juſt neglect;
And piety, tho' cloth'd in rags,
religiouſly reſpect.
5 Who to his plighted vows and truſt
has ever firmly ſtood;
And tho' he promiſe to his loſs
he makes his promiſe good.
6 Whoſe ſoul in uſury diſdains
his treaſure to employ;
Whom no rewards can ever bribe,
the guiltleſs to deſtroy.

7 The man, who by his ſteady courſe
his happineſs enſur'd, (ſtand
When earth's foundation ſhakes, ſhall
by providence ſecur'd.

PSALM XVI.

1 PRotect me from my cruel foes,
and ſhield me Lord from harm;
Becauſe my truſt I ſtill repoſe
on thy almighty arm.
2 My ſoul all help but thine does ſlight,
all gods but thee diſown;
Yet can no deeds of mine requite
the goodneſs thou haſt ſhown.

3 But thoſe that ſtrictly virtuous are,
and love the thing that's right,
To favour always and prefer
ſhall be my chief delight.
4 How ſhall their ſorrows be increas'd,
who other gods adore?
Their bloody off'rings I deteſt,
their very names abhor.

5 My lot is fall'n in that bleſt land
where God is truly known;
He fills my cup with lib'ral hand!
'tis he ſupports my throne.
6 In nature's moſt delightful ſcene
my happy portion lies;
The place of my appointed reign
all other lands out-vies.

7 Therefore my ſoul ſhall bleſs the Lord,
whoſe precepts give me light;
And private counſel ſtill afford
in ſorrow's diſmal night.
8 I ſtrive each action to approve
to his all-ſeeing eye;
No danger ſhall my hopes remove,
becauſe he ſtill is nigh.

9 Therefore my heart all grief defies,
my glory does rejoice;
My fleſh ſhall reſt, in hope to riſe,
wak'd by his pow'rful voice.
10 Thou, Lord, when I reſign my breath,
my ſoul from hell ſhalt free;
Nor let thy holy one in death
the leaſt corruption ſee.

11 Thou ſhalt the paths of life diſplay,
that to thy preſence lead;
Where pleaſures dwell without allay
and joys that never fade.

PSALM XVII.

1 TO my juſt plea, and ſad complaint,
attend, O righteous Lord,
And to my pray'r, as 'tis unfeign'd,
a gracious ear afford.
2 As in thy ſight I am approv'd,
ſo let my ſentence be:
And with impartial eyes, O Lord,
my upright dealing ſee;
3 For thou haſt ſearch'd my heart by day,
and viſited by night,
And on the ſtricteſt trial found
its ſecret motions right.
Nor ſhall thy juſtice, Lord, alone
my heart's deſigns acquit;
For I have purpos'd that my tongue
ſhall no offence commit.

4 I know what wicked men would do
their ſafety to maintain;
But me thy juſt and mild commands
from bloody paths reſtrain.
5 That I may ſtill, in ſpite of wrongs,
my innocence ſecure;
O guide me in thy righteous ways,
and make my footſteps ſure.

6 Since heretofore I ne'er in vain
to thee my pray'r addreſt;
O! now, my God, incline thine ear
to this my juſt requeſt.
7 The wonders of thy truth and love
in my defence engage, (ſaints
Thou whoſe right-hand preſerves thy
from their oppreſſors rage.

PART II.

8, 9 O! keep me in thy tend'reſt care;
thy ſhelt'ring wings ſtretch out,
To guard me ſafe from ſavage foes,
that compaſs me about.
10 O'er-grown with luxury, inclos'd
in their own fat they lie;
And with a proud blaſpheming mouth
both God and man defy.

11 Well may they boaſt; for they have
my paths encompaſs'd round; (now
Their eyes at watch, their bodies bow'd,
and couching on the ground.
12 In poſture of a lion ſet,
when greedy of his prey!
Or a young lion, when he lurks
within a covert-way.

13 Ariſe, O Lord, defeat their plots,
Their ſwelling rage controul;
From wicked men, who are thy ſword,
deliver thou my ſoul.
14 From worldly men, thy ſharpeſt ſcourge,
whoſe portion's here below;
Who, fill'd with earthly ſtores, aſpire
no other bliſs to know;

15 Their race is num'rous, that partake
their ſubſtance while they live;
Their heirs ſurvive, to whom they may
the vaſt remainder give.
16 But I in uprightneſs, thy face
ſhall view without controul;
And, waking, ſhall its image find
reflected in my ſoul.

PSALM XVIII.

1, 2 NO change of times ſhall ever ſhock
my firm affection, Lord, to thee;
For thou haſt always been a rock,
a fortreſs and defence to me.
Thou my deliv'rer art, my God;
My truſt is in thy mighty pow'r;

Thou art my ſhield from foes abroad
at home my ſafeguard and my tow'r.
3 To thee I'll ſtill addreſs my pray'r,
(to whom all praiſe we juſtly owe;)
So ſhall I, by thy watchful care,
be guarded from my treach'rous foe.
4, 5 By floods of wicked men diſtreſs'd,
with deadly ſorrows compaſs'd round,
With dire infernal pangs oppreſs'd,
in death's unwieldy fetters bound,
6 To heav'n I made my mournful pray'r,
to God addreſs'd my humble moan;
Who graciouſly inclin'd his ear,
and heard me from his lofty throne.

PART II.

7 When God aroſe to take my part,
the conſcious earth did quake for fear;
From their firm poſts the hills did ſtart,
nor could his dreadful fury bear.
8 Thick clouds of ſmoke diſperſt abroad,
enſigns of wrath before him came;
Devouring fire around him glow'd,
that coals were kindled at its flame.
9 He left the beauteous realms of light,
whilſt heav'n bow'd down its awful head;
Beneath his feet ſubſtantial night
was like a ſable carpet ſpread.
10 The chariot of the king of kings,
which active troops of angels drew,
On a ſtrong tempeſt's rapid wings,
with moſt amazing ſwiftneſs flew.
11, 12 Black wat'ry miſts and clouds conſpir'd
with thickeſt ſhades his face to veil;
But as his brightneſs ſoon retir'd,
And fell in ſhow'rs of fire and hail.
13 Through heav'n's wide arch a thund'ring peal,
God's angry voice did loudly roar;
While earth's ſad face, with heaps of hail
and flakes of fire, was cover'd o'er.
14 His ſharpen'd arrows round he threw,
which made his ſcatter'd foes retreat;
Like darts, his nimble light'nings flew,
and quickly finiſh'd their defeat.
15 The deep its ſecret ſtores diſclos'd;
the world's foundations naked lay
By his avenging wrath expos'd,
which fiercely rag'd that dreadful day.

PART III.

16 The Lord did on my ſide engage,
from heav'n (his throne) my cauſe upheld;
And ſnatch'd me from the furious rage
of threat'ning waves that proudly ſwell'd.
17 God his reſiſtleſs pow'r employ'd,
my ſtrongeſt foes attempts to break;
Who elſe with eaſe had ſoon deſtroy'd
the weak defence that I could make.
18 Their ſubtle rage had near prevail'd,
when I diſtreſt and friendleſs lay;
But ſtill when other ſuccours fail'd,
God was my firm ſupport and ſtay.
19 From dangers that inclos'd me round,
he brought me forth, and ſet me free;
For ſome juſt cauſe his goodneſs found,
that mov'd him to delight in me.
20 Becauſe in me no guilt remains,
God does his gracious help extend;
My hands are free from bloody ſtains,
therefore the Lord is ſtill my friend.
21, 22 For I his judgments kept in ſight;
in his juſt paths I always trod;
I never did his ſtatutes ſlight,
nor looſely wander'd from my God.
23, 24 But ſtill my ſoul, ſincere and pure,
did ev'n from darling ſins refrain;
His favours therefore yet endure,
becauſe my heart and hands are clean.

PART IV.

25, 26 Thou ſuit'ſt, O Lord, thy righteous ways
to various paths of human kind;
They who for mercy merit praiſe,
with thee ſhall wond'rous mercy find.
Thou to the juſt ſhalt juſtice ſhew,
the pure thy purity ſhall ſee;
Such as perverſely chuſe to go,
ſhall meet with due returns from thee.
27, 28 That he the humble ſoul will ſave,
and cruſh the haughty's boaſted might,
In me the Lord an inſtance gave,
whoſe darkneſs he has turn'd to light.
29 On his firm ſuccour I rely'd,
and did o'er num'rous foes prevail;
Nor fear'd whilſt he was on my ſide,
The beſt defended walls to ſcale.
30 For God's deſigns ſhall ſtill ſucceed;
his word will bear the utmoſt teſt;
He's a ſtrong ſhield to all that need,
and on his ſure protection reſt.
31 Who then deſerves to be ador'd,
but God, on whom my hopes depend,
Or who, except the mighty Lord,
can with reſiſtleſs pow'r defend?

PART V.

32, 33 'Tis God that girds my armour on,
and all my juſt deſigns fulfils;
Thro' him, my feet can ſwiftly run,
and nimbly climb the ſteepeſt hills.
34 Leſſons of war from him I take,
and manly weapons learn to wield;
Strong bows of ſteel with eaſe I break,
forc'd by my ſtronger arms to yield.
35 The buckler of his ſaving health
protects me from aſſaulting foes;
His hand ſuſtains me ſtill, my wealth
and greatneſs from his bounty flows.
36 My goings he enlarg'd abroad,
'till then to narrow paths confin'd;
And, when in ſlipp'ry ways I trod,
the method of my ſteps deſign'd.
37 Thro' him I num'rous hoſts defeat,
and flying ſquadrons captive take;
Nor from my fierce purſuit retreat,
till I a final conqueſt make.
38 Cover'd with wounds in vain they try,
their vanquiſh'd heads again to rear;
Spite of their boaſted ſtrength they lie
beneath my feet, and grovel there.
39 God, when freſh armies take the field,
recruits my ſtrength, my courage warms;
He makes my ſtrong oppoſers yield,
ſubdu'd by my prevailing arms.
40 Thro' him the necks of proſtrate foes
my conqu'ring feet in triumph preſs;
Aided by him, I root out thoſe
who hate and envy my ſucceſs.
41 With loud complaints all friends they try'd,
but none was able to defend;
At length to God for help they cry'd,
but God would no aſſiſtance lend.
42 Like flying duſt which winds purſue,
their broken troops I ſcatter'd round,
Their ſlaughter'd bodies forth I threw,
like loathſome dirt that clogs the ground.

PART VI.

43 Our factious tribes, at ſtrife till now,
by God's appointment me obey;
The heathen to my ſceptre bow,
and foreign nations own my ſway.
44 Remoteſt realms their homage ſend,
when my ſucceſsful name they hear;
Strangers for my commands attend,
charm'd with reſpect, or aw'd by fear.
45 All to my ſummons timely yield,
or ſoon in battle are diſmay'd;
For ſtronger holds they quit the field,
and ſtill in ſtrongeſt holds afraid.
46 Let the eternal Lord be prais'd!
the rock on whoſe defence I reſt;
O'er higheſt heav'ns his name be rais'd,
who me with his ſalvation bleſs'd!
47 'Tis God that ſtill ſupports my right,
his juſt revenge my foes purſues;
'Tis he that with reſiſtleſs might,
fierce nations to my yoke ſubdues.
48 My univerſal ſafeguard, he!
from whom my laſting honours flow,
He made me great and ſet me free,
from my remorſeleſs bloody foe.
49 Therefore to celebrate his fame,
my grateful voice to heav'n I'll raiſe;
And nations, ſtrangers to his name,
ſhall thus be taught to ſing his praiſe;
50 "God to his king deliv'rance ſends,
"ſhews his anointed ſignal grace;
"His mercy evermore extends
"to David and his promis'd race!"

PSALM XIX.

1 THE heav'ns declare thy glory, Lord,
which that alone can fill;
The firmament and ſtars expreſs
Their great creator's ſkill.
2 The dawn of each returning day,
freſh beams of knowledge brings;

From darkeſt night's ſucceſſive rounds
divine inſtruction ſprings.
3 Their pow'rful language to no realm
or region is confin'd;
'Tis nature's voice, and underſtood
alike by all mankind.
4 Their doctrine does its ſacred ſenſe
thro' earth's extent diſplay;
Whoſe bright contents the circling ſun
does round the world convey.

5 No bridegroom, for his nuptials dreſt,
has ſuch a chearful face;
No giant does like him rejoice,
to run his glorious race.
6 From eaſt to weſt, from weſt to eaſt,
his reſtleſs courſe he goes;
And thro' his progreſs chearful light
and vital warmth beſtows.

PART II.

7 God's perfect law converts the ſoul,
reclaims from falſe deſires;
With ſacred wiſdom his ſure word
the ignorant inſpires.
8 The ſtatutes of the Lord are juſt,
and bring ſincere delight;
His pure commands in ſearch of truth,
aſſiſt the feebleſt ſight.

9 His perfect worſhip here is fix'd,
on ſure foundations laid:
His equal laws are in the ſcales
of truth and juſtice weigh'd.
10 Of more eſteem than golden mines,
or gold refin'd with ſkill;
More ſweet than honey, or the drops
that from the comb diſtil.

11 My truſty counſellors they are,
and friendly warnings give:
Divine rewards attend on thoſe
who by thy precepts live.
12 But what frail man obſerves how oft
he does from virtue fall?
O cleanſe me from my ſecret faults,
thou God, that know'ſt them all.

13 Let no preſumptuous ſin, O Lord,
dominion have o'er me;
That, by thy grace preſerv'd, I may
the great tranſgreſſion flee.
14 So ſhall my pray'r and praiſes be
with thy acceptance bleſt;
And I ſecure, on thy defence,
my ſtrength and ſaviour, reſt.

PSALM XX.

1 THE Lord to thy requeſt attend,
and hear thee in diſtreſs;
The name of Jacob's God defend,
and grant thy arms ſucceſs.
2 To aid thee from on high repair,
and ſtrength from Zion give;
3 Remember all thy off'rings there,
thy ſacrifice receive.

4 To compaſs thy own heart's deſire
thy counſels ſtill direct;
Make kindly all events conſpire
to bring them to effect.

5 To thy ſalvation, Lord, for aid
we chearfully repair,
With banners in thy name diſplay'd,
"the Lord accept thy pray'r."
6 Our hopes are fix'd, that now the Lord
our ſov'reign will defend,
From heav'n reſiſtleſs aid afford,
and to his pray'r attend.
7 Some truſt in ſteeds for war deſign'd,
on chariots ſome rely;
Againſt them all we'll call to mind
the pow'r of God moſt high.
8 But from their ſteeds and chariots
behold them thro' the plain, (thrown,
Diſorder'd broke and trampled down,
whilſt firm our troops remain.
9 Still ſave us, Lord, and ſtill proceed
our rightful cauſe to bleſs;
Hear, king of heav'n, in time of need
the pray'rs that we addreſs.

PSALM XXI.

1 THE king, O Lord, with ſongs of praiſe
ſhall in thy ſtrength rejoice;
With thy ſalvation crown'd ſhall raiſe
to heav'n his chearful voice.
2 For thou, whate'er his lips requeſt,
not only didſt impart:
But haſt with thy acceptance bleſt
the wiſhes of his heart.

3 Thy goodneſs and thy tender care
have all his hopes out-gone;
A crown of gold thou mad'ſt him wear,
and ſet'ſt it firmly on.
4 He pray'd for life, and thou, O Lord,
didſt his ſhort ſpan extend;
And graciouſly to him afford
a life that ne'er ſhall end.

5 Thy ſure defence thro' nations round
has ſpread his glorious name;
And his ſucceſsful actions crown'd
with majeſty and fame.
6 Eternal bleſſings thou beſtow'ſt,
and mak'ſt his joys increaſe;
Whilſt thou to him unclouded ſhew'ſt
the brightneſs of thy face.

PART II.

7 Becauſe the king on God alone
for timely aid relies;
His mercy ſtill ſupports his throne,
and all his wants ſupplies.
8 But, righteous Lord, thy ſtubborn foes
ſhall feel thy heavy hand;
Thy vengeful arm ſhall find out thoſe
that hate thy mild command.

9 When thou againſt them doſt engage,
thy juſt, but dreadful doom,
Shall, like a glowing oven's rage,
their hopes and them conſume.
10 Nor ſhall thy furious anger ceaſe,
or with their ruin end;
But root out all their guilty race,
and to their ſeed extend.

11 For all their thoughts were ſet on ill,
their hearts on malice bent;
(But thou with watchful care didſt ſtill
the ill effects prevent.)
12 In vain by ſhameful flight they'll try
to 'ſcape thy dreadful might;
While thy ſwift darts ſhall faſter fly,
and gaul them in their flight.

13 Thus, Lord, thy wond'rous ſtrength
and thus exalt thy fame; (diſcloſe,
Whilſt we glad ſongs of praiſe compoſe
to thy almighty name.

PSALM XXII.

1 MY God, my God, why leav'ſt thou
when I with anguiſh faint? (me
O why ſo far from me remov'd,
and from my loud complaint?
2 All day, but all the day unheard,
to thee do I complain;
With cries implore relief all night,
but cry all night in vain.

3 Yet thou art ſtill the righteous judge
of innocence oppreſs'd;
And therefore Iſr'el's praiſes are
of right to thee addreſs'd.
4, 5 On thee our anceſtors rely'd,
and thy deliv'rance found;
With pious confidence they pray'd,
and with ſucceſs were crown'd.

6 But I am treated like a worm,
like none of human birth:
Not only by the great revil'd,
but made the rabble's mirth.
7 With laughter all the gazing crowd
my agonies ſurvey,
They ſhoot the lip, they ſhake the head,
and thus deriding, ſay,
8 "In God he truſted, boaſting oft
"that he was heav'n's delight;
"Let God come down to ſave him now,
"and own his favourite."

PART II.

9 Thou mad'ſt my teeming mother's
a living offspring bear; (womb
When but a ſuckling at the breaſt,
I was thy early care.
10 Thou guardian like, didſt ſhield from
my helpleſs infant days; (wrongs
And ſince haſt been my God and guide,
thro' life's bewilder'd ways.

11 Withdraw not then ſo far from me,
when trouble is ſo nigh:
O ſend me help! thy help, on which
I only can rely.
12 High pamper'd bulls, a frowning herd,
From Baſan's foreſt met,
With ſtrength proportion'd to their
have me around beſet. (rage,

13 They gape on me, and ev'ry mouth,
a yawning grave appears;
The deſart lion's ſavage roar
leſs dreadful is than theirs.

PART III.

14 My blood like waters ſpill'd, my joints
are rack'd and out of frame;

My heart diſſolves within my breaſt,
like wax before the flame.
15 My ſtrength like potter's earth is parch'd,
my tongue cleaves to my jaws;
And to the ſilent ſhades of death
my fainting ſoul withdraws.
16 Like blood-hounds to ſurround me, they
in packt aſſemblies meet;
They pierc'd my inoffenſive hands,
they pierc'd my harmleſs feet.
17 My body's rack'd till all my bones
diſtinctly may be told:
Yet ſuch a ſpectacle of woe
as paſtime they behold.
18 As ſpoil my garments they divide,
lots for my veſture caſt;
19 Therefore approach, O Lord, my ſtrength,
and to my ſuccour haſte.
20 From their ſharp ſwords protect thou me,
(of all but life bereft!)
Nor let my darling in the pow'r
of cruel dogs be left.
21 To ſave me from the lion's jaws,
thy preſent ſuccour ſend;
As once from goring unicorns,
thou didſt my life defend.
22 Then to my brethren I'll declare
the triumphs of thy name,
In preſence of aſſembled ſaints,
thy glory thus proclaim,
23 "Ye worſhippers of Jacob's God,
"all you of Iſr'el's line,
"O praiſe the Lord, and to your praiſe
"ſincere obedience join.
24 "He ne'er diſdain'd on low diſtreſs
"to caſt a gracious eye;
"Nor turn'd from poverty his face,
"but hears its humble cry."

PART IV.

25 Thus in thy ſacred courts will I
my chearful thanks expreſs,
In preſence of thy ſaints perform
the vows of my diſtreſs.
26 The meek companions of my grief
ſhall find my table ſpread,
And all that ſeek the Lord ſhall be
with joys immortal fed.
27 Then ſhall the glad converted world
to God their homage pay;
And ſcatter'd nations of the earth
one ſov'reign Lord obey.
28 'Tis his ſupreme prerogative
o'er ſubject-kings to reign;
'Tis juſt that he ſhould rule the world,
who does the world ſuſtain.
29 The rich, who are with plenty fed,
his bounty muſt confeſs;
The ſons of want by him reliev'd,
their gen'rous patron bleſs.
With humble worſhip to his throne
they all for aid reſort:
That pow'r which firſt their beings gave,
can only them ſupport.
30, 31 Then ſhall a choſen ſpotleſs race
devoted to his name,
To their admiring heirs his truth
and glorious acts proclaim.

PSALM XXIII.

1 THE Lord himſelf, the mighty Lord,
vouchſafes to be my guide;
The ſhepherd by whoſe conſtant care
my wants are all ſupply'd.
2 In tender graſs he makes me feed,
and gently there repoſe;
Then leads me to cool ſhades, and where
refreſhing water flows.
3 He does my wand'ring ſoul reclaim,
and to his endleſs praiſe,
Inſtruct with humble zeal to walk
in his moſt righteous ways.
4 I paſs the gloomy vale of death
from fear and danger free;
For there his aiding rod and ſtaff
defend and comfort me.
5 In preſence of my ſpiteful foes
he does my table ſpread,
He crowns my cup with chearful wine,
with oil anoints my head.
6 Since God does thus his wond'rous love,
thro' all my life extend,
That life to him I will devote,
and in his temple ſpend.

PSALM XXIV.

1 THIS ſpacious earth is all the Lord's,
the Lord's her fulneſs is;
The world, and they that dwell therein
by ſov'reign right are his.
2 He fram'd and fix'd it on the ſeas,
and his almighty hand,
Upon inconſtant floods has made
the ſtable fabrick ſtand.
3 But for himſelf this Lord of all,
one choſen ſeat deſign'd:
O! who ſhall to that ſacred hill
deſerv'd admittance find?
4 The man whoſe hands and heart are pure,
whoſe thoughts from pride are free;
Who honeſt poverty prefers
to gainful perjury.
5 This, this is he, on whom the Lord
ſhall ſhow'r his bleſſings down,
Whom God his ſaviour ſhall vouchſafe
with righteouſneſs to crown.
6 Such is the race of ſaints, by whom
the ſacred courts are trod;
And ſuch the proſelytes that ſeek
the face of Jacob's God.
7 Erect your heads eternal gates,
unfold, to entertain
The king of glory: ſee he comes
with his celeſtial train.
8 Who is the king of glory? who?
the Lord for ſtrength renown'd,
In battle mighty, o'er his foes
eternal victor crown'd.
9 Erect your heads, ye gates, unfold
in ſtate to entertain
The king of glory: ſee he comes
with all his ſhining train.
10 Who is the king of glory? who?
the Lord of hoſts renown'd:
Of glory he alone is king,
who is with glory crown'd.

PSALM XXV.

1, 2 TO God, in whom I truſt,
I lift my heart and voice;
O let me not be put to ſhame,
nor let my foes rejoice.
3 Thoſe who on thee rely
let no diſgrace attend;
Be that the ſhameful lot of ſuch
as wilfully offend.
4, 5 To me thy truth impart,
and lead me in thy way;
For thou art he that brings me help,
on thee I wait all day.
6 Thy mercies and thy love,
O Lord, recal to mind;
And graciouſly continue ſtill,
as thou wert ever kind.
7 Let all my youthful crimes
be blotted out by thee:
And for thy wond'rous goodneſs ſake,
in mercy think on me.
8 His mercy and his truth
the righteous Lord diſplays,
In bringing wand'ring ſinners home,
and teaching them his ways.
9 He thoſe in juſtice guides
who his direction ſeek;
And in his ſacred paths ſhall lead
the humble and the meek.
10 Thro' all the ways of God
both truth and mercy ſhine,
To ſuch as with religious hearts
to his bleſt will incline.

PART II.

11 Since mercy is the grace
that moſt exalts thy fame,
Forgive my heinous ſin, O Lord,
and ſo advance thy name.
12 Whoe'er with humble fear
to God his duty pays
Shall find the Lord a faithful guide
in all his righteous ways.
13 His quiet ſoul with peace
ſhall be for ever bleſt,
And by his num'rous race the land
ſucceſſively poſſeſt.
14 For God to all his ſaints
his ſecret will imparts,
And does his gracious cov'nant write
in their obedient hearts.
15 To him I lift my eyes
and wait his timely aid,
Who breaks the ſtrong and treach'rous ſnare
which for my feet was laid.
16 O turn, and all my griefs
in mercy, Lord, redreſs;
For I am compaſs'd round with woes,
and plung'd in deep diſtreſs.
17 The ſorrows of my heart
to mighty ſums increaſe;

O from this dark and diſmal ſtate
my troubled ſoul releaſe!
18 Do thou with tender eyes
my ſad affliction ſee;
Acquit me, Lord, and from my guilt
entirely ſet me free.

19 Conſider, Lord, my foes,
how vaſt their numbers grow!
What lawleſs force and rage they uſe,
what boundleſs hate they ſhow.
20 Protect and ſet my ſoul
from their fierce malice free;
Nor let me be aſham'd who place
my ſtedfaſt truſt in thee.

21 Let all my righteous acts
to full perfection riſe,
Becauſe my firm and conſtant hope
on thee alone relies.
22 To Iſr'el's choſen race
continue ever kind;
And in the midſt of all their wants
let them thy ſuccour find.

PSALM XXVI.

1 JUDGE me, O Lord, for I the paths
of righteouſneſs have trod;
I cannot fail, who all my truſt
repoſe on thee my God.
2, 3 Search, prove my heart, whoſe innocence
will ſhine the more 'tis try'd;
For I have kept thy grace in view,
and made thy truth my guide.

4 I never for companions took
the idle or prophane,
No hypocrite, with all his arts,
cou'd e'er my friendſhip gain.
5 I hate the buſy plotting crew,
who make diſtracted times;
And ſhun their wicked company,
as I avoid their crimes.

6 I'll waſh my hands in innocence,
and bring a heart ſo pure;
That when thy altar I approach,
my welcome ſhall ſecure.
7, 8 My thanks I'll publiſh there and tell
how thy renown excels:
That ſeat affords me moſt delight
in which thy honour dwells.

9 Paſs not on me the ſinners doom,
who murder make their trade;
10 Who others rights by ſecret bribes,
or open force invade.
11 But I will walk in paths of truth,
and innocence purſue;
Protect me therefore, and to me
thy mercies, Lord, renew.

12 In ſpite of all aſſaulting foes
I ſtill maintain my ground:
And ſhall ſurvive amongſt thy ſaints
thy praiſes to reſound.

PSALM XXVII.

1 WHOM ſhould I fear, ſince God to me
is ſaving health and light?
Since ſtrongly he my life ſupports,
what can my ſoul affright?
2 With fierce intent my fleſh to tear,
when foes beſet me round;
They ſtumbled, and their lofty creſts
were made to ſtrike the ground.

3 Thro' him my heart, undaunted, dares
with num'rous hoſts to cope;
Thro' him in doubtful ſtraits of war,
for good ſucceſs I hope.
4 Henceforth within his houſe to dwell
I earneſtly deſire,
His wond'rous beauty there to view,
and his bleſt will enquire.

5 For there may I with comfort reſt,
in times of deep diſtreſs,
And ſafe as on a rock abide
in that ſecure receſs;
6 Whilſt God o'er all my haughty foes
my lofty head ſhall raiſe,
And I my joyful off'ring bring,
and ſing glad ſongs of praiſe.

PART II.

7 Continue, Lord, to hear my voice,
whene'er to thee I cry;
In mercy all my pray'rs receive,
nor my requeſt deny.
8 When us to ſeek thy glorious face
thou kindly doſt adviſe,
"Thy glorious face I'll always ſeek,"
my grateful heart replies.

9 Then hide not thou thy face, O Lord,
Nor me in wrath reject;
My God and Saviour, leave not him
thou didſt ſo oft protect;
10 Tho' all my friends and neareſt kin
their helpleſs charge forſake,
Yet thou whoſe love excels them all
wilt care and pity take.

11 Inſtruct me in thy paths, O Lord,
my ways directly guide.
Leſt envious men who watch my ſteps,
ſhould ſee me tread aſide.
12 Lord diſappoint my cruel foes
defeat their ill deſire,
Whoſe lying lips and bloody hands
againſt my peace conſpire.

13 I truſted that my future life
ſhould with thy love be crown'd,
Or elſe my fainting ſoul had ſunk,
with ſorrow compaſs'd round.
14 God's time with patient faith expect
and he'll inſpire thy breaſt
With inward ſtrength; do thou thy part
and leave to him the reſt.

PSALM XXVIII.

1 O Lord, my rock, to thee I cry,
in ſighs conſume my breath,
O anſwer, or I ſhall become
like thoſe that ſleep in death.
2 Regard my ſupplication, Lord,
the cries that I repeat,
With weeping eyes and lifted hands
before thy mercy-ſeat.

3 Let me eſcape the ſinners doom,
who make a trade of ill,
And ever ſpeak the perſon fair,
whoſe blood they mean to ſpill.
4 According to their crimes extent
let juſtice have its courſe;
Relentleſs be to them, as they
have ſinn'd without remorſe.

5 Since they the works of God deſpiſe,
nor will his grace adore,
His wrath ſhall utterly deſtroy,
and build them up no more.
6 But I, with due acknowledgment,
his praiſes will reſound,
From whom the cries of my diſtreſs
a gracious anſwer found.

7 My heart its confidence repos'd
in God, my ſtrength and ſhield,
In him I truſted, and return'd
triumphant from the field.
As he has made my joys complete,
'tis juſt that I ſhould raiſe
The chearful tribute of my thanks,
and thus reſound his praiſe:

8 "His aiding pow'r ſupports the troops
"that my juſt cauſe maintain;
"'Twas he advanc'd me to the throne,
"'tis he ſecures my reign."
9 Preſerve thy choſen, and proceed
thine heritage to bleſs;
With plenty proſper them in peace;
in battle with ſucceſs.

PSALM XXIX.

1 YE princes that in might excel,
your grateful ſacrifice prepare;
God's glorious actions loudly tell,
his wond'rous pow'r to all declare.
2 To his great name freſh altars raiſe,
devoutly due reſpect afford;
Him in his holy temple praiſe,
where he's with ſolemn ſtate ador'd.

3 'Tis he that with amazing noiſe
the wat'ry clouds in ſunder breaks;
The ocean trembles at his voice,
when he from heav'n in thunder ſpeaks.
4, 5 How full of pow'r his voice appears!
with what majeſtick terror crown'd!
Which from their roots tall cedars tears,
and ſtrews their ſcatter'd branches round!

6 They, and the hills on which they grew,
are ſometimes hurried far away;
And leap, like hinds that bounding go,
or unicorns in youthful play.
7, 8 When God in thunder loudly ſpeaks,
and ſcatter'd flames of lightning ſends,
The foreſt nods, the deſart quakes,
and ſtubborn Kadiſh lowly bends.

9 He makes the hinds to caſt their young,
and lays the beaſts dark coverts bare;
While thoſe that to his courts belong
ſecurely ſing his praiſes there.

10, 11 God rules the angry floods on high ;
his boundleſs ſway ſhall never ceaſe ;
His people he'll with ſtrength ſupply,
and bleſs his own with conſtant peace.

PSALM XXX.

1 I'LL celebrate thy praiſes, Lord,
who didſt thy pow'r employ,
To raiſe my drooping head, and check
my foes inſulting joy.
2, 3 In my diſtreſs I cry'd to thee
who kindly didſt relieve,
And from the grave's expecting jaws
my hopeleſs life retrieve.

4 Thus to his courts ye ſaints of his
with ſongs of praiſe repair,
With me commemorate his truth,
and providential care.
5 His wrath was but a moment's reign,
his favour no decay ;
Your night of grief is recompens'd
with joy's returning day.

6 But I in proſp'rous days preſum'd ;
no ſudden change I fear'd ;
Whilſt in my ſun-ſhine of ſucceſs
no low'ring cloud appear'd.
7 But ſoon I found thy favour, Lord,
my empire's only truſt ;
For when thou hidd'ſt thy face I ſaw
my honour laid in duſt.

8 Then, as I vainly had preſum'd,
my error I confeſs'd,
And thus with ſupplicating voice,
thy mercy's throne addreſs'd :
9 " What profit is there in my blood,
" congeal'd in death's cold night ?
" Can ſilent aſhes ſpeak thy praiſe,
" thy wond'rous truth recite ?

10 " Hear me, O Lord, in mercy hear,
" thy wonted aid extend ;
" Do thou ſend help, on whom alone
" I can for help depend."
11 'Tis done ! thou haſt my mournful ſcene
to ſongs and dances turn'd ;
Inveſted me in robes of ſtate,
who late in ſackcloth mourn'd.

12 Exalted thus, I'll gladly ſing
thy praiſe in grateful verſe ;
And, as thy favours endleſs are,
thy endleſs praiſe rehearſe.

PSALM XXXI.

1 DEFEND me, Lord, from ſhame,
for ſtill I truſt in thee ;
As juſt and righteous is thy name
from danger ſet me free.
2 Bow down thy gracious ear,
and ſpeedy ſuccour ſend ;
Do thou my ſtedfaſt rock appear,
to ſhelter and defend.
3 Since thou, when foes oppreſs,
my rock and fortreſs art,
To guide me forth from this diſtreſs
thy wonted help impart.
4 Releaſe me from the ſnare
which they have cloſely laid,
Since I, O God, my ſtrength, repair
to thee alone for aid.

5 To thee, the God of truth,
my life and all that's mine,
(For thou preſerv'dſt me from my youth)
I willingly reſign.
6 All vain deſigns I hate,
of thoſe that truſt in lies ;
And ſtill my ſoul in ev'ry ſtate,
to God for ſuccour flies.

PART II.

7 Thoſe mercies thou haſt ſhown
I'll chearfully expreſs ;
For thou haſt ſeen my ſtraits, and known
my ſoul in deep diſtreſs.
8 When Keilah's treach'rous race
did all my ſtrength incloſe,
Thou gav'ſt my feet a larger ſpace
to ſhun my watchful foes.

9 Thy mercy, Lord, diſplay,
and hear my juſt complaint ;
For both my ſoul and fleſh decay,
with grief and hunger faint.
10 Sad thoughts my life oppreſs,
my years are ſpent in groans,
My ſins have made my ſtrength decreaſe,
and ev'n conſum'd my bones.

11 My foes my ſuff'rings mock'd,
my neighbours did upbraid ;
My friends at ſight of me were ſhock'd,
and fled as men diſmay'd.
12 Forſook by all am I,
as dead and out of mind ;
And like a ſhatter'd veſſel lie,
whoſe parts can ne'er be join'd.

13 Yet ſland'rous words they ſpeak,
and ſeem my pow'r to dread,
Whilſt they together counſel take
my guiltleſs blood to ſhed.
14 But ſtill my ſtedfaſt truſt,
I on thy help repoſe ;
That thou, my God, art good and juſt,
my ſoul with comfort knows.

PART III.

15 Whate'er events betide,
thy wiſdom times them all ;
Then, Lord, thy ſervant ſafely hide
from thoſe that ſeek his fall.
16 The brightneſs of thy face
to me, O Lord, diſcloſe ;
And, as thy mercies ſtill increaſe,
preſerve me from my foes.

17 Me from diſhonour ſave,
who ſtill have call'd on thee ;
Let that, and ſilence in the grave,
the ſinner's portion be.
18 Do thou their tongues reſtrain,
whoſe breath in lies are ſpent ;
Whoſe falſe reports, with proud diſdain,
againſt the righteous vent.

19 How great thy mercies are
to ſuch as fear thy name ;
Which thou, for thoſe that truſt thy care
doſt to the world proclaim.
20 Thou keep'ſt them in thy ſight
from proud oppreſſors free ;
From tongues that do in ſtrife delight
they are preſerv'd by thee.

21 With glory and renown
God's name be ever bleſs'd ;
Whoſe love in Keilah's well-fenc'd town
was wond'rouſly expreſs'd !
22 I ſaid in haſty flight,
" I'm baniſh'd from thine eyes ;"
Yet ſtill thou keptſt me in thy ſight,
and heard'ſt my earneſt cries.

23 O all ye ſaints, the Lord
with eager love purſue,
Who to the juſt will help afford,
and give the proud their due.
24 Ye that on God rely
couragiouſly proceed :
For he will ſtill your heart ſupply
with ſtrength in time of need.

PSALM XXXII.

1 HE's bleſt whoſe ſins have pardon gain'd,
No more in judgment to appear ;
2 Whoſe guilt remiſſion has obtain'd,
And whoſe repentance is ſincere.
3 While I conceal'd the fretting ſore,
my bones conſum'd without relief ;
All day did I with anguiſh roar,
but no complaint aſſwag'd my grief.

4 Heavy on me thy hand remain'd,
by day and night alike diſtreſs'd
Till quite of vital moiſture drain'd,
like land with ſummer's drought oppreſt.
5 No ſooner I my wound diſclos'd,
the guilt that tortur'd me within,
But thy forgiveneſs interpos'd,
and mercy's healing balm pour'd in.

6 True penitents ſhall thus ſucceed,
who ſeek thee whilſt thou may'ſt be found ;
And from the common deluge freed,
Shall ſee remorſeleſs ſinners drown'd.
7 Thy favour, Lord, in all diſtreſs,
my tow'r of refuge I muſt own,
Thou ſhalt my haughty foes ſuppreſs,
and me with ſongs of triumph crown.

8 In my inſtruction then confide,
you that would truth's ſafe path deſcry,
Your progreſs I'll ſecurely guide,
and keep you in my watchful eye.
9 Submit yourſelves to wiſdom's rule,
like men that reaſon have attain'd ;
Not like th' ungovern'd horſe and mule,
whoſe fury muſt be curb'd and rein'd.

10 Sorrows on ſorrows multiply'd
the harden'd ſinner ſhall confound ;
But them who in his truth confide
Bleſſings of mercy ſhall ſurround.
11 His ſaints that have perform'd his laws
their life in triumphs ſhall employ ;

Let them (as they alone have cauſe)
in grateful raptures ſhout for joy.

PSALM XXXIII.

1 LET all the juſt to God with joy
their chearful voices raiſe,
For well the righteous it becomes
to ſing glad ſongs of praiſe.

2, 3, Let harps, and pſalteries, and lutes
in joyful conſort meet;
And new-made ſongs of loud applauſe
the harmony compleat.

4, 5 For faithful is the word of God,
his works with truth abound;
He juſtice loves and all the earth
is with his goodneſs crown'd.

6 By his almighty word at firſt
Heav'n's glorious arch was rear'd;
And all the beauteous hoſts of light
at his command appear'd.

7 The ſwelling floods together roll'd,
he makes in heaps to lie;
And lays, as in a ſtorehouſe, ſafe,
the wat'ry treaſures by.

8, 9 Let earth and all that dwell therein
before him trembling ſtand:
For when he ſpake the word, 'twas
'twas fixed at his command. (made,

10 He, when the heathen cloſely plot,
their counſels undermines;
His wiſdom ineffectual makes
the people's raſh deſigns.

11 Whate'er the mighty Lord decrees
ſhall ſtand for ever ſure;
The ſettled purpoſe of his heart
to ages ſhall endure.

PART II.

12 How happy then are they to whom
the Lord for God is known:
Whom he from all the world beſides
Has choſen for his own!

13, 14, 15 He all the nations of the earth
from heav'n his throne ſurvey'd;
He ſaw their works, and view'd their
thoughts,
by him their hearts were made.

16, 17 No king is ſafe by num'rous hoſts,
their ſtrength the ſtrong deceives;
No manag'd horſe, by force or ſpeed,
his warlike rider ſaves:

18, 19 'Tis God, who thoſe that truſt in
beholds with gracious eyes: (him
He frees their ſouls from death, their
in time of dearth ſupplies. (want

20, 21 Our ſoul on God with patience
our help and ſhield is he! (waits,
Then, Lord, let ſtill our hearts rejoice,
becauſe we truſt in thee.

22 The riches of thy mercy, Lord,
do thou to us extend;
Since we, for all we want or wiſh,
on thee alone depend.

PSALM XXXIV.

1 THRO' all the changing ſcenes of
in trouble and in joy, (life.
the praiſes of my God ſhall ſtill
my heart and tongue employ.

2 Of his deliv'rance I will boaſt,
till all that are diſtreſt,
From my example comfort take,
and charm their griefs to reſt.

3 O magnify the Lord with me,
with me exalt his name:

4 When in diſtreſs to him I call'd
he to my reſcue came.

5 Their drooping hearts were ſoon re-
who look'd to him for aid; (freſh'd,
Deſir'd ſucceſs in ev'ry face
a chearful air diſplay'd.

6 "Behold (ſay they) behold the man
"whom Providence reliev'd:
"So dang'rouſly with foes beſet,
"ſo wondrouſly retriev'd!"

7 The hoſts of God encamp around
the dwellings of the juſt;
Deliv'rance he affords to all
who on his ſuccour truſt.

8 O make but trial of his love,
experience will decide,
How bleſs'd they are, and only they,
who in his truth confide.

9 Fear him, ye ſaints, and you will then
have nothing elſe to fear;
Make you his ſervice your delight,
he'll make your wants his care.

10 While hungry lions lack their prey,
the Lord will food provide
For ſuch as put their truſt in him,
and ſee their needs ſupply'd.

PART II.

11 Approach, ye piouſly diſpos'd,
and my inſtruction hear;
I'll teach you the true diſcipline
of his religious fear.

12 Let him who length of life deſires,
and proſp'rous days would ſee,

13 From ſland'ring language keep his
his lips from falſhood free. (tongue,

14 The crooked paths of vice decline,
and virtue's ways purſue;
Eſtabliſh peace where 'tis begun,
and where 'tis loſt renew.

15 The Lord, from heav'n beholds the juſt
with favourable eyes,
And when diſtreſs'd, his gracious ear
is open to their cries:

16 But turns his wrathful look on thoſe
whom mercy can't reclaim,
To cut them off, and from the earth
blot out their hated name.

17 Deliv'rance to his ſaints he gives
when his relief they crave:

18 He's nigh to heal the broken heart
and contrite ſpirit ſave.

19 The wicked oft, but ſtill in vain,
againſt the juſt conſpire:

20 For under their affliction's weight
he keeps their bones entire.

21 The wicked from their wicked arts
their ruin ſhall derive;
Whilſt righteous men, whom they de-
ſhall them and theirs ſurvive: (teſt,

22 For God preſerves the ſoul of thoſe
who on his truth depend;
To them and their poſterity
his bleſſings ſhall deſcend.

PSALM XXXV.

1 AGainſt all thoſe that ſtrive with me,
O Lord aſſert my right;
With ſuch as war unjuſtly wage
do thou my battles fight.

2 Thy buckler take, and bind thy ſhield
upon thy warlike arm;
Stand up, my God, in my defence,
and keep my ſoul from harm.

3 Bring forth thy ſpear, and ſtop their
that haſte my blood to ſpill; (courſe
Say to my ſoul, "I am thy health,
"and will preſerve thee ſtill."

4 Let them with ſhame be cover'd o'er
who my deſtruction ſought;
And ſuch as did my harm deviſe
be to confuſion brought.

5 Then ſhall they fly, diſpers'd like chaff
before the driving wind;
God's vengeful miniſter of wrath
ſhall follow cloſe behind.

6 And when, thro' dark and ſlipp'ry ways
they ſtrive his rage to ſhun,
His vengeful miniſters of wrath
ſhall goad them as they run.

7 Since unprovok'd by any wrong
they hid their treach'rous ſnare,
And for my harmleſs ſoul a pit
did without cauſe prepare;

8 Surpriz'd by miſchiefs unforeſeen,
by their own arts betray'd,
Their feet ſhall fall into the net
which they for me had laid.

9 Whilſt my glad ſoul ſhall God's great
for his deliv'rance bleſs; (name
And by his ſaving health ſecur'd,
its grateful joy expreſs.

10 My very bones ſhall ſay, O Lord,
who can compare with thee,
Who ſett'ſt the poor and helpleſs man
from ſtrong oppreſſors free?

PART II.

11 Falſe witneſſes, with forg'd complaints
againſt my truth combin'd;
And to my charge ſuch things they laid
as I had ne'er deſign'd.

12 The good which I to them had done
with evil they repaid;
And did, by malice undeſerv'd,
my harmleſs life invade.

13 But as for me, when they were ſick,
I ſtill in ſackcloth mourn'd:
I pray'd and faſted, and my pray'r
to my own breaſt return'd.

14 Had they my friends or brethren been,
I could have done no more ;
Nor with more decent ſigns of grief,
a mother's loſs deplore.
15 How diff'rent did their carriage prove,
in times of my diſtreſs ?
When they, in crowds together met,
did ſavage joy expreſs.
The rabble too in num'rous throngs,
by their examples came ;
And ceas'd not with reviling words,
to wound my ſpotleſs fame.
16 Scoffers that noble tables haunt,
and earn their bread with lies,
Did gnaſh their teeth, and ſland'rous
maliciouſly deviſe. (jeſts
17 But, Lord, how long wilt thou look on ?
on my behalf appear ;
And ſave my guiltleſs ſoul, which they
like rav'ning beaſts would tear.

PART III.

18 So I before the liſt'ning world,
ſhall grateful thanks expreſs ;
And where the great aſſembly meets,
thy name with praiſes bleſs.
19 Lord, ſuffer not my cauſeleſs foes,
who me unjuſtly hate,
With open joy, or ſecret ſigns,
to mock my ſad eſtate.
20 For they, with hearts averſe from
induſtriouſly deviſe, (peace,
Againſt the men of quiet minds
to forge malicious lies.
21 Nor with theſe private arts content,
aloud they vent their ſpite ;
And ſay, " At laſt we found him out,
" he did it in our ſight."
22 But thou, who doſt both them and me
with righteous eyes ſurvey,
Aſſert my innocence, O Lord,
and keep not far away.
23 Stir up thyſelf, in my behalf,
to judgment, Lord, awake ;
Thy righteous ſervant's cauſe, O God,
to thy deciſion take.
24 Lord, as my heart has upright been,
let me thy juſtice find ;
Nor let my cruel foes obtain
the triumph they deſign'd.
25 O let them not amongſt themſelves,
in boaſting language ſay,
" At length our wiſhes are compleat,
" at laſt he's made our prey."
26 Let ſuch as in my harm rejoic'd
for ſhame their faces hide ;
And foul diſhonour wait on thoſe
that proudly me defy'd :
27 Whilſt they with chearful voices ſhout,
who my juſt cauſe befriend ;
And bleſs the Lord, who loves to make
ſucceſs his ſaints attend.
28 So ſhall my tongue thy judgments ſing,
inſpir'd with grateful joy ;
And chearful hymns in praiſe of thee,
ſhall all my days employ.

PSALM XXXVI.

1 MY crafty foe, with flatt'ring art,
his wicked purpoſe would diſguiſe,
But reaſon whiſpers to my heart,
no fear of God's before his eyes.
2 He ſoothes himſelf, retir'd from ſight,
ſecure he thinks his treach'rous game,
Till his dark plots, expos'd to light,
their falſe contriver brand with ſhame.
3 In deeds he is my foe confeſs'd, (fair :
whilſt with his tongue he ſpeaks me
True wiſdom's baniſh'd from his breaſt,
and vice has ſole dominion there.
4 His wakeful malice ſpends the night
in forging his accurſt deſigns ;
His obſtinate ungen'rous ſpite,
no execrable means declines.
5 But, Lord, thy mercy, my ſure hope,
the higheſt orb of heaven tranſcends,
Thy ſacred truth's unmeaſur'd ſcope
beyond the ſpreading ſkies extends.
6 Thy juſtice, like the hills remain ; (are ;
unfathom'd depths thy judgments
Thy providence the world ſuſtains,
the whole creation is thy care.
7 Since of thy goodneſs all partake,
with what aſſurance ſhould the juſt
Thy ſhelt'ring wings their refuge make,
and ſaints to thy protection truſt ?
8 Such gueſts ſhall to thy courts be led,
to banquet on thy love's repaſt,
And drink, as from a fountain's head,
of joys that ſhall for ever laſt.
9 With thee the ſprings of life remain,
thy preſence is eternal day :
10 O let thy ſaints thy favours gain :
to upright hearts thy truth diſplay.
11 Whilſt pride's inſulting foot would
ſpurn,
and wicked hand my life ſurprize ;
12 Their miſchiefs on themſelves return ;
down, down they're fallen, no more
to riſe.

PSALM XXXVII.

1 THO' wicked men grow rich or great,
Yet let not their ſucceſsful ſtate,
Thy anger or thy envy raiſe :
2 For they, cut down like tender graſs,
Or like young flow'rs, away ſhall paſs,
Whoſe blooming beauty ſoon decays.
3 Depend on God, and him obey,
So thou within the land ſhalt ſtay,
Secure from danger and from want :
4 Make his commands thy chief delight,
And he, thy duty to requite,
Shall all thy earneſt wiſhes grant.
5 In all thy ways truſt thou the Lord,
And he will needful help afford,
To perfect every juſt deſign :
6 He'll make like light ſerene and clear,
Thy clouded innocence appear,
And as a mid-day ſun to ſhine.
7 With quiet mind on God depend,
And patiently for him attend,
Nor let thy anger fondly riſe,
Tho' wicked men with wealth abound,
And with ſucceſs the plots are crown'd,
Which they maliciouſly deviſe.
8 From anger ceaſe, and wrath forſake,
Let no ungovern'd paſſion make
Thy wav'ring heart eſpouſe their
crime ;
9 For God ſhall ſinful men deſtroy,
Whilſt only they the land enjoy,
Who truſt on him, and wait his time.
10 How ſoon ſhall wicked men decay !
Their place ſhall vaniſh quite away,
Nor by the ſtricteſt ſearch be found :
11 Whilſt humble ſouls poſſeſs the earth,
Rejoicing ſtill with godly mirth,
With peace and plenty always
crown'd.

PART II.

12 While ſinful crowds with falſe deſign
Againſt the righteous few combine,
And gnaſh their teeth and threat'ning
ſtand ;
13 God ſhall their empty plots deride,
And laugh at their defeated pride ;
He ſees their ruin near at hand.
14 They draw the ſword, and bend the
The poor and needy to o'erthrow (bow
And men of upright lives to ſlay :
15 But their ſtrong bows ſhall ſoon be
broke,
Their ſharpen'd weapons mortal ſtroke
Thro' their own hearts ſhall force its
way.
16 A little, with God's favour bleſt,
That's by one righteous man poſſeſt,
The wealth of many bad excels :
17 For God ſupports the juſt man's cauſe,
But as for thoſe that break his laws,
Their unſucceſsful pow'r he quells.
18 His conſtant care the upright guides,
And over all their life preſides,
Their portion ſhall for ever laſt :
19 They, when diſtreſs o'erwhelms the
earth,
Shall be unmov'd, and e'en in dearth,
The happy fruits of plenty taſte.
20 Not ſo the wicked men, and thoſe
Who proudly dare God's will oppoſe ;
Deſtruction is their hapleſs ſhare :
Like fat of lambs, their hopes and they
Shall in an inſtant melt away,
And vaniſh into ſmoke and air.

PART III.

21 While ſinners brought to ſad decay,
Still borrow on and never pay,
The juſt have will and pow'r to give :
22 For ſuch as God vouchſafes to bleſs,
Shall peaceably the earth poſſeſs,
And thoſe he curſes ſhall not live.
23 The good man's way is God's delight,
He orders all the ſteps aright

Of him that moves by his command ;
24 Tho' he ſometimes may be diſtreſs'd,
Yet he ſhall ne'er be quite oppreſs'd,
For God upholds him with his hand.

25 From my firſt youth till age prevail'd,
I never ſaw the righteous fail'd,
Or want o'ertake his num'rous race !
26 Becauſe compaſſion fill'd his heart,
And he did chearfully impart,
God made his offspring's wealth increaſe.

27 With caution ſhun each wicked deed,
In virtue's ways with zeal proceed,
And ſo prolong your happy days :
28 For God, who judgment loves does ſtill
Preſerve his ſaints ſecure from ill,
While ſoon the wicked race decays.

29, 30, 31 The upright ſhall poſſeſs the land,
His portion ſhall for ages ſtand ;
His mouth with wiſdom is ſupply'd,
His tongue by rules of judgment moves,
His heart the law of God approves,
Therefore his footſteps never ſlide.

PART IV.

32 In wait the watchful ſinner lies
In vain, the righteous to ſurprize ;
In vain his ruin does decree :
33 God will not him defenceleſs leave,
To his revenge expos'd, but ſave,
And when he's ſentenc'd, ſet him free.

34 Wait ſtill on God, keep his command,
And thou exalted in the land,
Thy bleſt poſſeſſion ne'er ſhall quit.
The wicked ſoon deſtroy'd ſhall be,
And at his diſmal tragedy
Thou ſhalt a ſafe ſpectator ſit.

35 The wicked I in pow'r have ſeen,
And like a bay-tree freſh and green,
That ſpreads its pleaſant branches round ;
36 But he was gone as ſwift as thought,
And tho' in ev'ry place I ſought,
No ſign or track of him I found.

37 Obſerve the perfect man with care,
And mark all ſuch as upright are ;
Their roughest days in peace ſhall end :
38 While on the latter end of thoſe
Who dare God's ſacred will oppoſe,
A common ruin ſhall attend.

39 God to the juſt will aid afford,
Their only ſafe-guard is the Lord,
Their ſtrength in time of need is he ;
40 Becauſe on him they ſtill depend,
The Lord will timely ſuccour ſend,
And from the wicked ſet them free.

PSALM XXXVIII.

1 THY chaſt'ning wrath, O Lord, reſtrain,
tho' I deſerve it all ;
Nor let at once on me the ſtorm
of thy diſpleaſure fall.
2 In ev'ry wretched part of me
thy arrows deep remain ;
Thy heavy hand's afflicting weight
I can no more ſuſtain.
3 My fleſh is one continu'd wound,
thy wrath ſo fiercely glows ;
Betwixt my puniſhment and guilt,
my bones have no repoſe.
4 My ſins, which to a deluge ſwell,
my ſinking head o'erflow,
And for my feeble ſtrength to bear,
too vaſt a burden grow.

5 Stench and corruption fill my wounds,
my folly's juſt return ;
6 With trouble I am warp'd and bow'd,
and all day long I mourn.
7 A loath'd diſeaſe afflicts my loins,
infecting every part :
8 With ſickneſs worn, I groan and roar
thro' anguiſh of my heart.

PART II.

9 But Lord, before thy ſearching eyes
all my deſires appear ;
And ſure my groans have been too loud,
not to have reach'd thine ear.
10 My heart's oppreſt, my ſtrength decay'd,
my eyes depriv'd of light :
11 Friends, lovers, kinſmen gaze aloof
on ſuch a diſmal ſight.

12 Mean while the foes that ſeek my life,
their ſnares to take me ſet ;
Vent ſlanders and contrive all day
to forge ſome new deceit.
13 But I, as if both deaf and dumb,
nor heard, nor once reply'd :
14 Quite deaf and dumb, like one whoſe tongue
with conſcious guilt is ty'd.

15 For, Lord, to thee I do appeal
my innocence to clear ;
Aſſur'd that thou, the righteous God,
my injur'd cauſe wilt hear.
16 " Hear me, ſaid I, leſt my proud foes
" a ſpiteful joy diſplay,
" Inſulting if they ſee my foot,
" but once to go aſtray."

17 And, with continual grief oppreſt,
to ſink I now begin :
18 To thee, O Lord, I will confeſs,
to thee bewail my ſin.
19 But whilſt I languiſh, my proud foes
their ſtrength and vigour boaſt ;
And they who hate me without cauſe,
are grown a dreadful hoſt.

20 E'en they, whom I oblig'd, return
my kindneſs with deſpite ;
And are my enemies becauſe
I chuſe the path that's right.
21 Forſake me not, O Lord, my God,
nor far from me depart ;
22 Make haſte to my relief, O thou,
who my ſalvation art.

PSALM XXXIX.

1 REſolv'd to watch o'er all my ways,
I kept my tongue in awe ;
I curb'd my haſty words when I
the proſp'rous wicked ſaw.
2 Like one that's dumb I ſilent ſtood,
and did my tongue refrain
From good diſcourſe ; but that reſtraint
increas'd my inward pain.
3 My heart did glow, which working thoughts
did hot and reſtleſs make,
And warm reflections fann'd the fire,
till thus at length I ſpake :
4 Lord, let me know my term of days,
how ſoon my life will end ;
The num'rous train of ills diſcloſe,
which this frail ſtate attend.
5 My life, thou know'ſt, is but a ſpan,
a cypher ſums my years ;
And ev'ry man, in beſt eſtate,
but vanity appears.
6 Man, like a ſhadow, vainly walks,
with fruitleſs cares oppreſs'd,
He heaps up wealth, but cannot tell
by whom 'twill be poſſeſs'd.

7 Why then ſhould I on worthleſs toys
with anxious care attend ;
On thee alone my ſtedfaſt hope
ſhall ever, Lord, depend.
8, 9 Forgive my ſins, nor let me ſcorn'd
by fooliſh ſinners be ;
For I was dumb, and murmur'd not,
becauſe 'twas done by thee.

10 The dreadful burden of thy wrath
in mercy ſoon remove ;
Leſt my frail fleſh too weak to bear
the heavy load ſhould prove.
11 For when thou chaſt'neſt man for ſin,
thou mak'ſt his beauty fade,
(So vain a thing is he !) like cloth
by fretting moths decay'd.

12 Lord, hear my cry, accept my tears,
and liſten to my pray'r ;
Who ſojourn like a ſtranger here,
as all my fathers were.
13 O ſpare me yet a little time,
my waſted ſtrength reſtore ;
Before I vaniſh quite from hence,
and ſhall be ſeen no more.

PSALM XL.

1 I Waited meekly for the Lord,
'till he vouchſaf'd a kind reply ;
Who did his gracious ear afford,
and heard from heav'n my humble cry.
2 He took me from the diſmal pit,
when founder'd deep in miry clay ;
On ſolid ground he plac'd my feet,
and ſuffer'd not my ſteps to ſtray.
3 The wonders he for me has wrought,
ſhall fill my mouth with ſongs of praiſe ;
And others, to his worſhip brought,
to hopes of like deliv'rance raiſe.
4 For bleſſings ſhall that man reward
who on th' almighty Lord relies ;
Who treats the proud with diſregard,
and hates the hypocrite's diſguiſe.
5 Who can the wond'rous works recount,
which thou, O God, for us haſt wrought ?
The treaſures of thy love ſurmount
the pow'r of numbers, ſpeech and thought.

6 I've learn'd that thou haſt not deſir'd
off'rings and ſacrifice alone;
Nor blood of guiltleſs beaſts requir'd,
for man's tranſgreſſion to atone.

7 I therefore come—come to fulfil
the oracles thy books impart:
8 'Tis my delight to do thy will;
thy law is written in my heart.

PART II.

9 In full aſſemblies I have told
thy truth and righteouſneſs at large;
Nor did, thou know'ſt, my lips withhold
(charge,
from utt'ring what thou gav'ſt in
10 Nor kept within my breaſt confin'd,
thy faithfulneſs and ſaving grace;
But preach'd thy love, for all deſign'd,
that all might that and truth embrace.

11 Then let thoſe mercies I declar'd
to others, Lord, extend to me;
Thy loving-kindneſs my reward,
thy truth my ſafe protection be.
12 For I with troubles am diſtreſt,
too vaſt and numberleſs to bear;
Nor leſs with loads of guilt oppreſt,
that plunge and ſink me to deſpair.

As ſoon, alas! may I recount
the hairs on this afflicted head;
My vanquiſht courage they ſurmount,
and fill my drooping ſoul with dread.

PART III.

13 But, Lord, to my relief draw near,
for never was more preſſing need!
In my deliv'rance, Lord, appear,
and add to that deliv'rance ſpeed.
14 Confuſion on their heads return
who to deſtroy my ſoul combine;
Let them, defeated, bluſh and mourn,
enſnar'd in their own vile deſign.

15 Their doom let deſolation be,
with ſhame their malice be repaid,
Who mock'd my confidence in thee,
and ſport of my affliction made.
16 While thoſe who humbly ſeek thy face
to joyful triumphs ſhall be rais'd;
And all who prize thy ſaving grace
with me reſound, the Lord be prais'd.

17 Thus, wretched tho' I am and poor,
of me th' almighty Lord takes care,
Thou, God, who only can'ſt reſtore,
to my relief with ſpeed repair.

PSALM XLI.

1 HAPPY the man, whoſe tender care
relieves the poor diſtreſt;
When he's by troubles compaſs'd round
the Lord ſhall give him reſt.
2 The Lord his life, with bleſſings crown'd,
in ſafety ſhall prolong;
And diſappoint the will of thoſe
that ſeek to do him wrong.

3 If he in languiſhing eſtate
oppreſt with ſickneſs lie;
The Lord will eaſy make his bed,
and inward ſtrength ſupply.
4 Secure of this, to thee my God,
I thus my pray'r addreſs'd;
" Lord, for thy mercy, heal my ſoul,
" tho' I have much tranſgreſs'd."

5 My cruel foes, with ſland'rous words,
attempt to wound my fame;
" When ſhall he die (ſay they) and men
" forget his very name?"
6 Suppoſe they formal viſits make,
'tis all but empty ſhow;
They gather miſchief in their hearts,
and vent it where they go.

7, 8 With private whiſpers, ſuch as theſe
to hurt me they deviſe:
" A ſore diſeaſe afflicts him now,
" he's fall'n, no more to riſe."
9 My own familiar boſom friend,
on whom I moſt rely'd,
Has me, whoſe daily gueſt he was,
with open ſcorn defy'd.

10 But thou, my ſad and wretched ſtate,
in mercy, Lord, regard;
And raiſe me up, that all their crimes
may meet their juſt reward.
11 By this, I know, thy gracious ear
is open when I call;
Becauſe thou ſuffer'ſt not my foes
to triumph in my fall.

12 Thy tender care ſecures my life
from danger and diſgrace;
And thou vouchſaf'ſt to ſet me ſtill
before thy glorious face.
13 Let therefore Iſr'el's Lord and God
from age to age be bleſs'd;
And all the people's glad applauſe
with loud amens expreſs'd.

PSALM XLII.

1 AS pants the hart for cooling ſtreams,
when heated in the chace,
So longs my ſoul, O God, for thee
and thy refreſhing grace.
2 For thee, my God, the living God,
my thirſty ſoul doth pine;
O when ſhall I behold thy face,
thou majeſty divine!

3 Tears are my conſtant food, while thus
insulting foes upbraid, (God?
" Deluded wretch, where's now thy
" and where his promis'd aid?"
4 I ſigh when-e'er my muſing thoughts
thoſe happy days preſent,
When I with troops of pious friends
thy temple did frequent;

When I advanc'd with ſongs of praiſe,
my ſolemn vows to pay,
And led the joyful ſacred throng
that kept the feſtal day.
5 Why reſtleſs, why caſt down, my ſoul?
truſt God, and he'll employ
His aid for thee; and change theſe ſighs
to thankful hymns of joy.

6 My ſoul's caſt down, O God, but thinks
on thee and Sion ſtill;
From Jordan's bank, from Hermon's
and Miſſar's humbler hill. (heights,
7 One trouble calls another on,
and burſting o'er my head,
Fall ſpouting down, till round my ſoul
a roaring ſea is ſpread.

8 But when thy preſence, Lord of life,
has once diſpell'd this ſtorm,
To thee I'll midnight anthems ſing,
and all my vows perform.
9 God of my ſtrength, how long ſhall I,
like one forgotten mourn?
Forlorn, forſaken, and expos'd
to my oppreſſor's ſcorn.

10 My heart is pierc'd, as with a ſword,
whilſt thus my foes upbraid,
" Vain boaſter, where is now thy God?
" and where his promis'd aid?"
11 Why reſtleſs, why caſt down my ſoul?
hope ſtill, and thou ſhalt ſing
The praiſe of him who is thy God,
thy health's eternal ſpring.

PSALM XLIII.

1 JUST judge of heav'n againſt my foes
do thou aſſert my injur'd right:
O ſet me free, my God, from thoſe
that in deceit and wrong delight.
2 Since thou art ſtill my only ſtay,
why leav'ſt thou me in deep diſtreſs?
Why go I mourning all the day,
whilſt me inſulting foes oppreſs?

3 Let me with light and truth be bleſt,
be theſe my guides and lead the way;
Till on thy holy hill I reſt,
and in thy ſacred temple pray.
4 Then will I there freſh altars raiſe
to God, who is my only joy; (praiſe
And well-tun'd harps with ſongs of
ſhall all my grateful hours employ.

5 Why then caſt down my ſoul, and why
ſo much oppreſt with anxious care?
On God, thy God, for aid rely,
who will thy ruin'd ſtate repair.

PSALM XLIV.

1 O Lord, our fathers oft have told
in our attentive ears,
Thy wonders in their days perform'd,
and elder times than theirs:
2 How thou, to plant them here, didſt
the heathen from this land; (drive
Diſpeopled by repeated ſtrokes
of thy avenging hand.

3 For, not their courage, nor their ſword,
to them poſſeſſion gave,
Nor ſtrength, that from unequal force
their fainting troops could ſave;
But thy right-hand and pow'rful arm,
whoſe ſuccour they implor'd,
Thy preſence with the choſen race,
who thy great name ador'd.

4 As thee their God our fathers own'd,
thou art our ſov'reign king;

O therefore, as thou didſt to them,
to us deliv'rance bring.
5 Thro' thy victorious name our arms
the proudeſt foes ſhall quell,
And cruſh 'em with repeated ſtrokes
as oft as they rebel.
6 I'll neither truſt my bow nor ſword,
when I in fight engage;
7 But thee who haſt our foes ſubdu'd,
and ſham'd their ſpiteful rage.
8 To thee the triumph we aſcribe,
from whom the conqueſt came;
In God we will rejoice all day,
and ever bleſs his name.

PART II.

9 But thou haſt caſt us off, and now
moſt ſhamefully we yield;
For thou no more vouchſaf'ſt to lead
our armies to the field.
10 Since when, to ev'ry upſtart foe
we turn our backs in fight;
And with our ſpoil their malice feaſt
who bear us ancient ſpite.
11 To ſlaughter doom'd, we fall like ſheep
into their butch'ring hands.
Or (what's more wretched yet) ſurvive
diſperſt thro' heathen lands.
12 Thy people thou haſt ſold for ſlaves,
and ſet their price ſo low,
That not thy treaſure by the ſale,
but their diſgrace might grow.
13, 14 Reproach'd by all the nations round,
the heathen's by-word grown,
Whoſe ſcorn of us is both in ſpeech
and mocking geſtures ſhown.
15 Confuſion ſtrikes me blind, my face
in conſcious ſhame I hide,
16 While we are ſcoff'd, and God blaſphem'd
by their licentious pride.

PART III.

17 On us this heap of woes is fall'n,
all this we have endur'd;
Yet have not, Lord, renounc'd thy name,
or faith to thee abjur'd.
18 But in thy righteous paths have kept
our hearts and ſteps with care;
19 Tho' thou haſt broken all our ſtrength,
and we almoſt deſpair.

20 Could we, forgetting thy great name,
on other gods rely,
21 And not the ſearcher of all hearts
the treach'rous crime deſcry?
22 Thou ſeeſt what ſuff'rings, for thy ſake,
we ev'ry day ſuſtain;
All ſlaughter'd, or reſerv'd like ſheep
appointed to be ſlain.

23 Awake, ariſe; let ſeeming ſleep
no longer thee detain;
Nor let us, Lord, who ſue to thee,
for ever ſue in vain.
24 O wherefore hideſt thou thy face
from our afflicted ſtate?
25 Whoſe ſouls and bodies ſink to earth,
with grief's oppreſſive weight.

26 Ariſe, O Lord, and timely haſte
to our deliv'rance make;
Redeem us, Lord,—if not for ours,
yet for thy mercy's ſake.

PSALM XLV.

1 WHILE I the king's loud praiſe rehearſe,
indited by my heart,
My tongue is like the pen of him
that writes with ready art.
2 How matchleſs is thy form, O king!
thy mouth with grace o'erflows;
Becauſe freſh bleſſings God on thee
eternally beſtows.

3 Gird on thy ſword, moſt mighty prince,
and clad in rich array,
With glorious ornaments of pow'r
majeſtick pomp diſplay.
4 Ride on in ſtate, and ſtill protect
the meek, the juſt, and true,
Whilſt thy right-hand with ſwift revenge
does all thy foes purſue.

5 How ſharp thy weapons are to them
that dare thy pow'r oppoſe!
Down, down they fall, while thro' their heart
the feather'd arrow goes.
6 But thy firm throne, O God, is fix'd
for ever to endure;
Thy ſcepter's ſway ſhall always laſt,
by righteous laws ſecure.

7 Becauſe thy heart, by juſtice led,
did upright ways approve,
And hated ſtill the crooked paths
where wand'ring ſinners rove.
Therefore did God, thy God, on thee
the oil of gladneſs ſhed;
And has above thy fellows round
advanc'd thy lofty head.

8 With caſſia, aloes and myrrh
thy royal robes abound;
Which from the ſtately wardrobe brought
ſpread grateful odours round.
9 Among the honourable train
did princely virgins wait,
The queen was plac'd at thy right-hand,
in golden robes of ſtate.

PART II.

10 But thou, O royal bride, give ear,
and to my words attend;
Forget thy native country now,
and ev'ry former friend.
11 So ſhall thy beauty charm the king,
nor ſhall his love decay;
For he is now become thy Lord,
to him due rev'rence pay.
12 The Tyrian matrons rich and proud
ſhall humble preſents make;
And all the wealthy nations ſue
thy favour to partake.
13 The king's fair daughter's beauteous ſoul
all inward graces fill;
Her raiment is of pureſt gold,
adorn'd with coſtly ſkill.
14 She, in her nuptial garment dreſs'd,
with needles richly wrought,
Attended by her virgin train,
ſhall to the king be brought.
15 With all the ſtate of ſolemn joy
the triumph moves along,
Till with wide gates the royal court
receives the pompous throng.
16 Thou, in thy royal father's room,
muſt princely ſons expect;
Whom thou to diff'rent realms may'ſt ſend,
to govern and protect:
17 Whilſt this my ſong to future times
tranſmits thy glorious name;
And makes the world, with one conſent,
thy laſting praiſe proclaim.

PSALM XLVI.

1 GOD is our refuge in diſtreſs,
A preſent help when dangers preſs;
In him undaunted we'll confide:
2, 3 Tho' earth were from her center toſt,
And mountains in the ocean loſt,
Torn piece-meal by the roaring tide.

4 A gentler ſtream with gladneſs ſtill
The city of our Lord ſhall fill,
The royal ſeat of God moſt high:
5 God dwells in Sion, whoſe fair tow'rs
Shall mock th' aſſaults of earthly pow'rs,
While his almighty aid is nigh.

6 In tumults when the heathen rag'd,
And kingdoms war againſt us wag'd,
He thunder'd and diſpers'd their pow'rs:
7 The Lord of hoſts conducts our arms,
Our tow'r of refuge in alarms,
Our fathers guardian God and ours.

8 Come, ſee the wonders he hath wrought,
On earth what deſolation brought,
9 How he has calm'd the jarring world:
He broke the warlike ſpear and bow;
With them their thund'ring chariots too
Into devouring flames were hurl'd.

10 Submit to God's almighty ſway,
For him the heathen ſhall obey,
And earth the ſov'reign Lord confeſs.
11 The God of hoſts conducts our arms,
Our tow'r of refuge in alarms,
As to our fathers in diſtreſs.

PSALM XLVII.

1, 2 O All ye people, clap your hands,
and with triumphant voices ſing;
No force the mighty pow'r withſtands,
of God, the univerſal king.
3, 4 He ſhall oppoſing nations quell,
and with ſucceſs our battles fight;
Shall fix the place where we muſt dwell,
the pride of Jacob, his delight.

5, 6 God is gone up, our lord and king,
with ſhouts of joy and trumpet's ſound;
To him repeated praiſes ſing,
and let the chearful ſong go round.
7, 8 Your utmoſt ſkill in praiſe be ſhown,
for him who all the world commands,
Who ſits upon his righteous throne,
and ſpreads his ſway o'er heathen lands.
9 Our chiefs and tribes, that far from hence,
t'adore the God of Ab'ram came,

Found him their conſtant ſure defence.
How great and glorious is his name!

PSALM XLVIII.

1 THE Lord, the only God, is great,
and greatly to be prais'd;
In Sion on whoſe happy mount
his ſacred throne is rais'd.
2 Her tow'rs the joy of all the earth,
with beauteous proſpect riſe:
On her north ſide th' almighty king's
imperial city lies.

3 God in her palaces is known,
his preſence is her guard.
4 Confed'rate kings withdrew their ſiege,
and of ſucceſs deſpair'd.
5 They view'd her walls, admir'd and fled,
with grief and terror ſtruck.
6 Like women whom the ſudden pangs
of travail had o'ertook.

7 No wretched crew of mariners
appear like them forlorn,
When fleets from Tarſhiſh wealthy
by eaſtern winds are torn. (coaſts,
8 In Sion we have ſeen perform'd
a work that was foretold,
In pledge that God, for times to come,
his city will uphold.

9 Not in our fortreſſes and walls,
did we, O God, confide,
But on the temple fix'd our hopes
in which thou doſt reſide.
10 According to thy ſov'reign name,
thy praiſe thro' earth extends;
Thy pow'rful arm, as juſtice guides,
chaſtiſes or defends.

11 Let Sion's mount with joy reſound,
her daughters all be taught
In ſongs his judgments to extol,
who this deliv'rance wrought.
12 Compaſs her walls in ſolemn pomp,
your eyes quite round her caſt,
Count all her tow'rs, and ſee if there
you find one ſtone diſplac'd.

13 Her forts and palaces ſurvey,
obſerve their order well;
That, with aſſurance, to your heirs,
this wonder you may tell.
14 This God is ours, and will be ours,
whilſt we in him confide;
Who, as he has preſerv'd us now,
'till death will be our guide.

PSALM XLIX.

1, 2 LET all the liſt'ning world attend
and my inſtructions hear;
Let high and low, and rich and poor,
with joint conſent give ear.
3 My mouth with ſacred wiſdom fill'd,
ſhall good advice impart,
The ſound reſult of prudent thoughts,
digeſted in my heart.

4 To parables of weighty ſenſe,
I will my ear incline;
Whilſt to my tuneful harp I ſing
dark words of deep deſign.

5 Why ſhould my courage fail in times
of danger and of doubt?
When ſinners that would me ſupplant
have compaſs'd me about?

6 Thoſe men that all their hopes and truſt
in heaps of treaſure place,
And boaſt in triumph when they ſee
their ill-got wealth increaſe,
7 Are yet unable from the grave
their deareſt friend to free;
Nor can by force of coſtly bribes
reverſe God's firm decree.

8, 9 Their vain endeavours they muſt quit,
the price is held too high;
No ſums can purchaſe ſuch a grant,
that man ſhould never die.
10 Not wiſdom can the wiſe exempt,
Nor fools their folly ſave;
But both muſt periſh, and in death
their wealth to others leave.

11 For tho' they think their ſtately ſeats
ſhall ne'er to ruin fall;
But their remembrance laſt, in lands
which by their names they call.
12 Yet ſhall their fame be ſoon forgot,
how great ſoe'er their ſtate;
With beaſts their memory and they
ſhall ſhare one common fate.

PART II.

13 How great their folly is, who thus
abſurd concluſions make!
And yet their children unreclaim'd,
repeat the groſs miſtake.
14 They all, like ſheep to ſlaughter led,
the prey of death are made;
Their beauty, while the juſt rejoice,
within the grave ſhall fade.

15 But God will yet redeem my ſoul,
and from the greedy grave
His greater pow'r ſhall ſet me free,
and to himſelf receive.
16 Then fear not thou, when worldly men
in envy'd wealth abound,
Nor tho' their proſp'rous houſe increaſe,
with ſtate and honour crown'd.

17 For when they're ſummon'd hence by
they leave all this behind; (death
No ſhadow of their former pomp
within the grave they find:
18 And yet they thought their ſtate was
caught in the flatt'rer's ſnare, (bleſt,
Who praiſes thoſe that ſlight all elſe,
and of themſelves take care.

19 In their forefathers ſteps they tread;
and when, like them they die,
Their wretched anceſtors and they
in endleſs darkneſs lie.
20 For man, how great ſoe'er his ſtate,
unleſs he's truly wiſe,
As, like a ſenſual beaſt he lives,
ſo, like a beaſt he dies.

PSALM L.

1, 2 THE Lord hath ſpoke, the mighty
God
Hath ſent his ſummons all abroad,
From dawning light, till day declines:
The liſt'ning earth his voice hath heard,
And he from Sion hath appear'd,
Where beauty in perfection ſhines.

3, 4 Our God ſhall come and keep no
Miſconſtru'd ſilence as before, (more
But waſting flames before him ſend:
Around ſhall tempeſts fiercely rage,
While he does heav'n and earth engage
His juſt tribunal to attend.

5, 6 Aſſemble all my ſaints to me
(Thus runs the great divine decree)
That in my laſting cov'nant live,
And off'rings bring with conſtant care,
(The heav'ns his juſtice ſhall declare,
For God himſelf ſhall ſentence give.)

7 Attend, my people: Iſr'el, hear;
Thy ſtrong accuſer I'll appear;
Thy God, thy only God am I:
8 'Tis not of off'rings I complain,
Which, daily in my temple ſlain,
My ſacred altar did ſupply.

9 Will this alone atonement make?
No bullock from thy ſtall I'll take,
Nor he-goat from thy fold accept:
10 The foreſt beaſts that range alone,
The cattle too are all my own,
That on a thouſand hills are kept.

11 I know the fowls, that build their neſts
In craggy rocks; and ſavage beaſts,
That looſely haunt the open fields.
12 If ſeiz'd with hunger I could be,
I need not ſeek relief from thee, (yields.
Since the world's mine, and all it

13 Think'ſt thou that I have any need
On ſlaughter'd bulls and goats to feed,
To eat their fleſh, and drink their
14 The ſacrifices I require, (blood?
Are hearts which love aud zeal inſpire,
And vows with ſtricteſt care made
good.

15 In time of trouble call on me,
And I will ſet thee ſafe and free; (make:
And thou returns of praiſe ſhalt
16 But to the wicked thus ſaith God,
How dar'ſt thou teach my laws abroad,
Or in thy mouth my cov'nant take?

17 For ſtubborn thou, confirm'd in ſin,
Haſt proof againſt temptation been,
And of my word didſt lightly ſpeak:
18 When thou a ſubtle thief didſt ſee,
Thou gladly didſt with him agree,
And with adult'rers didſt partake.

19 While ſlander is thy chief delight,
Thy tongue by envy mov'd, and ſpite,
Deceitful tales does hourly ſpread:
20 Thou doſt with hateful ſcandals wound
Thy brother, and with lies confound
The offspring of thy mother's bed.

21 Theſe things didſt thou, whom ſtill I
ſtrove
To gain with ſilence and with love:
Till thou didſt wickedly ſurmiſe,
That I was ſuch a one as thou;
But I'll reprove and ſhame thee now,
And ſet thy ſins before thine eyes.

22 Mark this, ye wicked fools, leſt I
Let all my bolts of vengeance fly, (own.
Whilſt none ſhall dare your cauſe to
23 Who praiſes me due honour gives;
And to the man that juſtly lives
My ſtrong ſalvation ſhall be ſhewn.

PSALM LI.

1 HAVE mercy, Lord, on me,
as thou wert ever kind ;
2 Let me, oppreſt with loads of guilt,
thy wonted mercy find.
3 Waſh off my foul offence,
and cleanſe me from my ſin ;
For I confeſs my crime, and ſee
how great my guilt has been.

4 Againſt thee, Lord, alone,
and only in thy ſight, (demn'd,
Have I tranſgreſs'd, and though con-
muſt own thy judgments right.
5 In guilt each part was form'd
of all this ſinful frame ;
In guilt I was conceiv'd and born
the heir of ſin and ſhame.

6 Yet thou, whoſe ſearching eye
does inward truth require,
In ſecret didſt with wiſdom's laws,
my tender ſoul inſpire.
7 With hyſſop purge me, Lord,
and ſo I clean ſhall be :
I ſhall with ſnow in whiteneſs vie
when purify'd by thee.

8 Make me to hear with joy,
thy kind forgiving voice,
That ſo the bones which thou haſt broke
may with freſh ſtrength rejoice.
9, 10 Blot out my crying ſins,
nor me in anger view ;
Create in me a heart that's clean,
an upright mind renew.

PART II.

11 Withdraw not thou thy help,
nor caſt me from thy ſight ;
Nor let thy holy ſpirit take
its everlaſting flight.
12 The joy thy favour gives
let me again obtain ;
And thy free ſpirit's firm ſupport
my fainting ſoul ſuſtain.

13 So I thy righteous ways
to ſinners will impart,
Whilſt my advice ſhall wicked men
to thy juſt laws convert.
14 My guilt of blood remove,
my Saviour and my God ;
And my glad tongue ſhall loudly tell
thy righteous acts abroad.

15 Do thou unlock my lips,
with ſorrow clos'd and ſhame ;
So ſhall my mouth thy wond'rous praiſe
to all the world proclaim.
16 Could ſacrifice atone,
whole flocks and herds ſhould die ;
But on ſuch off'rings thou diſdain'ſt
to caſt a gracious eye.

17 A broken ſpirit is
by God moſt highly priz'd ;
By him a broken contrite heart
ſhall never be deſpis'd.
18 Let Sion favour find,
of thy good will aſſur'd ;
And thy own city flouriſh long,
by lofty walls ſecur'd.

19 The juſt ſhall then attend,
and pleaſing tribute pay ;
And ſacrifice of choiceſt kind
upon thy altar lay.

PSALM LII.

1 IN vain, O man of lawleſs might,
thou boaſt'ſt thyſelf in ill ;
Since God, the God in whom I truſt,
vouchſafes his favour ſtill.
2 Thy wicked tongue doth ſland'rous
maliciouſly deviſe ; (tales
And ſharper than a razor ſet,
it wounds with treach'rous lies.

3, 4 Thy thoughts are more on ill than
on lies than truth employ'd ; (good,
Thy tongue delights in words, by which
the guiltleſs are deſtroy'd.
5 God ſhall for ever blaſt thy hopes,
and ſnatch thee ſoon away ;
Nor in thy dwelling-place permit,
nor in the world to ſtay.

6 The juſt, with pious fear, ſhall ſee
the downfall of thy pride ;
And at thy ſudden ruin laugh,
and thus thy fall deride :
7 " See there the man that haughty was,
" who proudly God defy'd,
" Who truſted in his wealth, and ſtill
on wicked arts rely'd."

8 But I am like thoſe olive-plants,
that ſhade God's temple round ;
And hope with his indulging grace
to be for ever crown'd.
9 So ſhall my Soul with praiſe, O God,
extol thy wond'rous love ;
And on thy name with patience wait ;
for this thy ſaints approve.

PSALM LIII.

1 THE wicked fools muſt ſure ſuppoſe
that God is but a name ;
This groſs miſtake their practice ſhows,
ſince virtue all diſclaim. (high tow'r
2 The Lord look'd down from heav'n's
the ſons of men to view ;
To ſee if any own'd his pow'r,
or truth or juſtice knew.

3 But all, he ſaw, were backwards gone,
degen'rate grown and baſe ;
None for religion car'd, not one
of all the ſinful race.
4 But are thoſe workers of deceit
ſo dull and ſenſeleſs grown,
That they like bread my people eat,
and God's juſt pow'r diſown ?

5 Their cauſeleſs fear ſhall ſtrangely grow,
and they, deſpis'd of God,
Shall ſoon be foil'd ; his hand ſhall
their ſhatter'd bones abroad. (throw
6 Would he his ſaving pow'r employ ;
to break our ſervile band,
Loud ſhouts of univerſal joy
ſhou'd echo through the land.

PSALM LIV.

1, 2 LORD, ſave me, for thy glorious
and in thy ſtrength appear (name,
To judge my cauſe : accept my pray'r,
and to my words give ear.
3 Mere ſtrangers, whom I never wrong'd,
to ruin me deſign'd ;
And cruel men, that fear no God,
againſt my ſoul combin'd.

4, 5 But God takes part with all my
and he's the ſureſt guard ; (friends,
The God of truth ſhall give my foes,
their falſhood's juſt reward ;
6 While I my grateful off'rings bring,
and ſacrifice with joy ;
And in his praiſe my time to come
delightfully employ.

7 From dreadful danger and diſtreſs
the Lord hath ſet me free ;
Thro' him ſhall I of all my foes
the juſt deſtruction ſee.

PSALM LV.

1 GIVE ear, thou judge of all the
and liſten when I pray ; (earth,
Nor from thy humble ſuppliant turn
thy glorious face away.
2 Attend to this my ſad complaint,
and hear my grievous moans ;
Whilſt I my mournful caſe declare
with artleſs ſighs and groans.

3 Hark ! how the foe inſults aloud,
how fierce oppreſſors rage !
Who ſland'rous tongues with wrathful
againſt my fame engage. (hate
4, 5 My heart is rack'd with pain, my ſoul
with deadly frights diſtreſt ;
With fear and trembling compaſs'd
with horror quite oppreſt. (round,

6 How often wiſh'd I then, that I
the dove's ſwift wings could get ;
That I might take my ſpeedy flight,
and ſeek a ſafe retreat.
7, 8 Then would I wander far from hence,
and in wild deſarts ſtray,
Till all this furious ſtorm was ſpent,
this tempeſt paſt away.

PART II.

9 Deſtroy, O Lord, their ill deſigns,
their counſels ſoon divide ;
For, thro' the city my griev'd eyes
have ſtrife and rapine ſpy'd.
10 By day and night on ev'ry wall
they walk'd their conſtant round ;
And in the midſt of all their ſtrength,
are grief and miſchief found.
11 Whoe'er thro' ev'ry part ſhall roam,
will freſh diſorders meet ;

Deceit and guile their conſtant poſts
maintain in ev'ry ſtreet.
12 For 'twas not any open foe
that falſe reflections made;
For then I could with eaſe have borne
the bitter things he ſaid:
'Twas none who hatred had profeſt,
that did againſt me riſe;
For then I had withdrawn myſelf
from his malicious eyes.
13, 14 But 'twas ev'n thou, my guide, my friend,
whom tend'reſt love did join;
Whoſe ſweet advice I valu'd moſt,
whoſe pray'rs were mixt with mine.

15 Sure, vengeance equal to their crimes,
ſuch traitors muſt ſurprize;
And ſudden death requite thoſe ills
they wickedly deviſe!
16, 17 But I will call on God, who ſtill
ſhall in my aid appear;
At morn, and noon, and night I'll pray,
and he my voice ſhall hear.

PART III.

18 God has releas'd my ſoul from thoſe
that did with me contend;
And made a num'rous hoſt of friends
my righteous cauſe defend.
19 For he who was my help of old,
ſhall now his ſuppliant hear;
And puniſh them whoſe proſp'rous ſtate
makes them no God to fear.

20 Whom can I truſt, if faithleſs men
perfidiouſly deviſe
To ruin me their peaceful friend,
and break the ſtrongeſt ties?
21 Tho' ſoft and melting are their words,
their hearts with war abound;
Their ſpeeches are more ſmooth than oil,
and yet like ſwords they wound.

22 Do thou, my ſoul, on God depend,
and he ſhall thee ſuſtain;
He aids the juſt, whom to ſupplant
the wicked ſtrive in vain.
23 My foes, that trade in lyes and blood,
ſhall all untimely die;
Whilſt I for health and length of days
on thee my God, rely.

PSALM LVI.

1 DO thou, O God, in mercy help,
for man my life purſues,
To cruſh me with repeated wrongs,
he daily ſtrife renews.
2 Continually my ſpiteful foes
to ruin me combine;
Thou ſeeſt who ſit'ſt enthron'd on high,
what mighty numbers join.

3 But, tho' ſometimes ſurpriz'd by fear,
(on danger's firſt alarm)
Yet ſtill for ſuccour I depend
on thy almighty arm.
4 God's faithful promiſe I ſhall praiſe,
on which I now rely:
In God I truſt, and truſting him,
the arm of fleſh defy.
5 They wreſt my words, and make 'em ſpeak
a ſenſe they never meant:
Their thoughts are all, with reſtleſs ſpite,
on my deſtruction bent.
6 In cloſe aſſemblies they combine,
and wicked projects lay:
They watch my ſteps and lie in wait,
to make my ſoul their prey.

7 Shall ſuch injuſtice ſtill eſcape?
O righteous God, ariſe;
Let thy juſt wrath (too long provok'd)
this impious race chaſtiſe.
8 Thou number'ſt all my wand'ring ſteps
ſince firſt compell'd to flee:
My very tears are treaſur'd up,
and regiſter'd by thee.

9 When therefore I invoke thy aid,
my foes ſhall be o'erthrown;
For I am well aſſur'd that God
my righteous cauſe will own.
10, 11 I'll truſt God's words, and ſo deſpiſe
the force that man can raiſe:
12 To thee, O God, my vows are due,
to thee I'll render praiſe.

13 Thou haſt retriev'd my ſoul from death;
and thou wilt ſtill ſecure
The life thou haſt ſo oft preſerv'd,
and make my footſteps ſure;
That thus protected by thy pow'r,
I may this light enjoy,
And in the ſervice of my God
my length'ned days employ.

PSALM LVII.

1 THY mercy, Lord, to me extend,
On thy protection I depend;
And to thy wing for ſhelter haſte,
Till this outrageous ſtorm is paſt.
2 To thy tribunal, Lord, I fly,
Thou ſov'reign judge, and God moſt high,
Who wonders haſt for me begun,
And wilt not leave thy work undone.

3 From heav'n protect me by thine arm
And ſhame all thoſe who ſeek my harm;
To my relief thy mercy ſend,
And truth, on which my hope depend.
4 For I with ſavage men converſe,
Like hungry lions wild and fierce,
With men whoſe teeth are ſpears, their words
Invenom'd darts and two edg'd ſwords.

5 Be thou, O God, exalted high;
And, as thy glory fills the ſky,
So let it be on earth diſplay'd,
Till thou art here, as there obey'd.
6 To take me they their net prepar'd,
And had almoſt my ſoul enſnar'd.
But fell themſelves, by juſt decree,
Into the pit they made for me.

7 O God, my heart is fix'd, 'tis bent
Its thankful tribute to preſent;
And with my heart, my voice I'll raiſe
To thee, my God, in ſongs of praiſe.
8 Awake my glory; harp and lute,
No longer let your ſtrings be mute;
And I, my tuneful part to take,
Will with the early dawn awake.
9 Thy praiſes, Lord, I will reſound
To all the liſt'ning nations round:
10 Thy mercy higheſt heav'n tranſcends,
Thy truth beyond the clouds extends.
11 Be thou, O God, exalted high;
And as thy glory fills the ſky,
So let it be on earth diſplay'd,
Till thou art here, as there obey'd.

PSALM LVIII.

1 SPEAK, O ye judges of the earth,
if juſt your ſentence be,
Or, muſt not innocence appeal
to heav'n from your decree?
2 Your wicked hearts and judgments are
alike by malice ſway'd:
Your griping hands by weighty bribes
to violence betray'd.

3 To virtue ſtrangers from the womb,
their infant-ſteps went wrong:
They prattled ſlander and in lyes
employ'd their liſping tongue.
4 No ſerpent of parch'd Africk's breed
does ranker poiſon bear;
The drowſy adder will as ſoon
unlock his ſullen ear.

5 Unmov'd by good advice, and deaf
as adders they remain;
From whom the ſkilful charmer's voice
can no attention gain.
6 Defeat, O God, their threat'ning rage,
and timely break their pow'r,
Diſarm theſe growing lions jaws,
e'er practis'd to devour.

7 Let now their inſolence, at height,
like ebbing tides be ſpent;
Their ſhiver'd darts deceive their aim
when they their bow have bent.
8 Like ſnails let them diſſolve to ſlime
like haſty births become,
Unworthy to behold the ſun,
and dead within the womb.

9 Ere thorns can make the fleſh-pots boil,
tempeſtuous wrath ſhall come
From God, and ſnatch 'em hence alive
to their eternal doom.
10 The righteous ſhall rejoice to ſee
their crime ſuch vengeance meet,
And ſaints in perſecutors blood,
ſhall dip their harmleſs feet.

11 Tranſgreſſors then with grief ſhall ſee
juſt men rewards obtain;
And own a God, whoſe juſtice will
the guilty earth arraign.

PSALM LIX.

1 DELIVER me, O Lord my God,
from all my ſpiteful foes;
In my defence oppoſe thy pow'r
to theirs who me oppoſe.
2 Preſerve me from a wicked race
who make a trade of ill;

Protect me from remorſeleſs men,
who ſeek my blood to ſpill.
3 They lie in wait, and mighty pow'rs
againſt my life combine:
Implacable; yet, Lord, thou know'ſt,
for no offence of mine.
4 In haſte they run about, and watch
my guiltleſs life to take:
Look down, O Lord, on my diſtreſs,
and to my help awake!
5 Thou, Lord of hoſts and Iſr'el's God,
their heathen rage ſuppreſs:
Relentleſs vengeance take on thoſe
who ſtubbornly tranſgreſs.
6 At ev'ning to beſet my houſe
like growling dogs they meet;
Whilſt others thro' the city range,
and ranſack ev'ry ſtreet.
7 Their throats envenom'd ſlander breathe,
their tongues are ſharpen'd ſwords;
Who hears (ſay they) or hearing dares
reprove our lawleſs words?
8 But from thy throne thou ſhalt, O Lord,
their baffled plots deride;
And ſoon to ſcorn and ſhame expoſe
their boaſted heathen pride.
9 On thee I wait, 'tis on thy ſtrength
for ſuccour I depend,
'Tis thou, O God, art my defence,
who only canſt defend.
10 Thy mercy, Lord, which has ſo oft
from danger ſet me free,
Shall crown my wiſhes, and ſubdue
my haughty foes to me.
11 Deſtroy 'em not, O Lord, at once;
reſtrain thy vengeful blow,
Leſt we, ingratefully, too ſoon
forget their overthrow.
Diſperſe 'em thro' the nations round
by thy avenging pow'r.
Do thou bring down their haughty pride,
O Lord, our ſhield and tow'r.
12 Now, in the height of all their hopes,
their arrogance chaſtiſe;
Whoſe tongues have ſinn'd without reſtraint,
and curſes joint with lies.
13 Nor ſhalt thou, whilſt their race endures,
thine anger, Lord, ſuppreſs,
That diſtant lands, by their juſt doom,
may Iſr'el's God confeſs;
14 At ev'ning let them ſtill perſiſt
like growling dogs to meet,
Still wander all the city round,
and traverſe ev'ry ſtreet.
15 Then, as for malice now they do,
for hunger let them ſtray,
And yell their vain complaints aloud,
defeated of their prey.
16 Whilſt early I thy mercy ſing,
thy wond'rous pow'r confeſs;
For thou haſt been my ſure defence,
my refuge in diſtreſs.
17 To thee, with never-ceaſing praiſe,
O God, my ſtrength, I'll ſing;
Thou art my God, the rock from whence
my health and ſafety ſpring.

PSALM LX.

1 O GOD, who haſt our troops diſperſt,
Forſaking thoſe who left thee firſt,
As we thy juſt diſpleaſure mourn,
To us in mercy, Lord, return.
2 Our ſtrength, that firm as earth did ſtand,
Is rent by thy avenging hand;
O heal the breaches thou haſt made,
We ſhake, we fall, without thy aid!
3 Our follies ſad effects we feel,
For drunk with diſcord's cup we reel;
4 But now for them who thee rever'd,
Thou haſt thy truth's bright banner rear'd.
5 Let thy right-hand thy ſaints protect:
Lord, hear the pray'rs that we direct!
6 The holy God has ſpoke; and I
O'er-joy'd, on his firm word rely.
To thee in portions I'll divide
Fair Sichem's ſoil, Samaria's pride;
To Sichem, Succoth next I'll join,
And meaſure out her vale by line.
7 Manaſſeh, Gilead, both ſubſcribe
To my commands, with Ephraim's tribe;
Ephraim by arms ſupports my cauſe,
And Judah by religious laws.
8 Moab my ſlave and drudge ſhall be,
Nor Edom from my yoke get free;
Proud Paleſtine's imperious ſtate
Shall humbly on our triumph wait.
9 But who ſhall quell theſe mighty pow'rs,
And clear my way to Edom's tow'rs?
Or thro' her guarded frontiers tread
The path that does to conqueſt lead?
10 Ev'n thou, O God, who haſt diſperſt
Our troops (for we forſook thee firſt)
Thoſe whom thou didſt in wrath forſake,
Aton'd, thou wilt victorious make.
11 Do thou our fainting cauſe ſuſtain,
For human ſuccours are but vain.
12 Freſh ſtrength and courage God beſtows,
'Tis he treads down our proudeſt foes.

PSALM LXI.

1 LORD, hear my cry, regard my pray'r,
which I, oppreſt with grief,
2 From earth's remoteſt parts addreſs
to thee for kind relief.
O lodge me ſafe beyond the reach
of perſecuting pow'r,
3 Thou who ſo oft from ſpiteful foes,
haſt been my ſhelt'ring tow'r.
4 So ſhall I in thy ſacred courts
ſecure from danger lie:
Beneath the covert of thy wings,
all future ſtorms defy.
5 In ſign my vows are heard, once more
I o'er thy choſen reign;
6 O bleſs with long and proſp'rous life
the king thou didſt ordain.
7 Confirm his throne, and make his reign
accepted in thy ſight,
And let thy truth and mercy both
in his defence unite.
8 So ſhall I ever ſing thy praiſe,
thy name for ever bleſs;
Devote my proſp'rous days to pay
the vows of my diſtreſs.

PSALM LXII.

1, 2 MY ſoul for help on God relies,
From him alone my ſafety flows:
My rock, my health, that ſtrength ſupplies,
To bear the ſhock of all my foes.
3 How long will ye contrive my fall,
Which will but haſten on your own?
You totter like a bending wall,
Or fence of uncemented ſtone.
4 To make my envy'd honours leſs
They ſtrive with lies, their chief delight;
For they, tho' with their mouths they bleſs,
In private curſe with inward ſpite.
5, 6 But thou, my ſoul, on God rely;
On him alone thy truſt repoſe;
My rock and health will ſtrength ſupply,
To bear the ſhock of all my foes.
7 God does his ſaving health diſpenſe,
And flowing bleſſings daily ſend;
He is my fortreſs and defence,
On him my ſoul ſhall ſtill depend.
8 In him, ye people, always truſt,
Before his throne pour out your hearts;
For God the merciful and juſt,
His timely aid to us imparts.
9 The vulgar fickle are and frail;
The great diſſemble and betray;
And laid in truth's impartial ſcale,
The lighteſt things will both outweigh.
10 Then truſt not in oppreſſive ways,
By ſpoil and rapine grow not vain;
Nor let your heart if wealth increaſe,
Be ſet too much upon your gain.
11 For God has oft his will expreſs'd;
And I this truth have fully known;
To be of boundleſs pow'r poſſeſs'd
Belongs of right to God alone.
12 Tho' mercy is his darling grace,
In which he chiefly takes delight,
Yet will he all the human race
According to their works requite.

PSALM LXIII.

1 O GOD, my gracious God, to thee,
My morning pray'rs ſhall offer'd be;
For thee my thirſty ſoul does pant;
My fainting fleſh implores thy grace,
Within this dry and barren place,
Where I refreſhing waters want.
2 O to my longing eyes once more
That view of glorious pow'r reſtore
Which thy majeſtick houſe diſplays:
3 Becauſe to me thy wond'rous love,
Than life itſelf does dearer prove,
My lips ſhall always ſpeak thy praiſe.

4 My life, while I that life enjoy,
In bleſſing God I will employ,
With lifted hands adore his name:
5 My ſoul's content ſhall be as great,
As their's who choiceſt dainties eat,
While I with joy his praiſe proclaim.

6 When down I lie, ſweet ſleep to find,
Thou, Lord, art preſent to my mind,
And when I wake in dead of night:
7 Becauſe thou ſtill doſt ſuccour bring,
Beneath the ſhadow of thy wing,
I reſt with ſafety and delight.

8 My ſoul, when foes wou'd me devour,
Cleaves faſt to thee with matchleſs pow'r,
In her ſupport is daily ſhown:
9 But thoſe the righteous Lord ſhall ſlay
That my deſtruction wiſh; and they
That ſeek my life ſhall loſe their own.

10, 11 They by untimely ends ſhall die,
Their fleſh a prey to foxes lie:
But God ſhall fill the king with joy.
Who ſwears by thee ſhall ſtill rejoice,
Whilſt the falſe tongue and lying voice,
Thou, Lord, ſhalt ſilence and deſtroy.

PSALM LXIV.

1 LORD, hear the voice of my complaint,
to my requeſt give ear;
Preſerve my life from cruel foes,
and free my ſoul from fear.
2 O hide me with thy tend'reſt care
in ſome ſecure retreat,
From ſinners that againſt me riſe,
and all their plots defeat.

3 See how intent to work my harm,
they whet their tongue like ſwords;
And bend their bows to ſhoot their darts,
ſharp lies and bitter words!
4 Lurking in private, at the juſt
they take their ſecret aim;
And ſuddenly at him they ſhoot,
quite void of fear and ſhame.

5 To carry on their ill deſigns,
they mutually agree;
They ſpeak of laying private ſnares,
and think that none ſhall ſee.
6 With utmoſt diligence and care
the wicked plots they lay;
The deep deſigns of all their hearts
are only to betray.

7 But God, to anger juſtly mov'd,
his dreadful bow ſhall bend,
And on his flying arrow's point
ſhall ſwift deſtruction ſend.
8 Thoſe ſlanders which their mouths did vent,
upon themſelves ſhall fall;
Their crimes diſclos'd, ſhall make them be
deſpis'd and ſhun'd by all.

9 The world ſhall then God's pow'r confeſs,
and nations trembling ſtand,
Convinc'd that 'tis the mighty work
of his avenging hand.
10 Whilſt righteous men by God ſecur'd
in him ſhall gladly truſt;
And all the liſt'ning earth ſhall hear
loud triumphs of the juſt.

PSALM LXV.

1 FOR thee, O God, our conſtant praiſe
In Sion waits, thy choſen ſeat;
Our promis'd altars there we'll raiſe,
And all our zealous vows compleat.
2 O thou, who to my humble pray'r
Did'ſt always bend thy liſt'ning ear,
To thee ſhall all mankind repair,
And at thy gracious throne appear.

3 Our ſins (tho' numberleſs) in vain
To ſtop thy flowing mercy try;
Whilſt thou o'erlook'ſt the guilty ſtain,
And waſheſt out the crimſon dye.
4 Bleſt is the man, who near thee plac'd,
Within thy ſacred dwelling lives!
Whilſt we at humble diſtance taſte
The vaſt delights thy temple gives.

5 By wond'rous acts, O God, moſt juſt,
Have we thy gracious anſwer found;
In thee remoteſt nations truſt,
And thoſe whom ſtormy waves ſurround.
6, 7 God, by his ſtrength, ſets faſt the hills,
And does his matchleſs pow'r engage,
With which the ſeas loud waves he ſtills,
And angry crowds tumultuous rage.

PART II.

8 Thou, Lord, doſt barb'rous lands diſmay,
When they thy dreadful tokens view:
With joy they ſee the night and day
Each others track by turns purſue.
9 From out thy unexhauſted ſtore
Thy rain relieves the thirſty ground;
Makes lands that barren were before,
With corn and uſeful fruits abound.

10 On riſing ridges down it pours,
And ev'ry furrow'd valley fills;
Thou mak'ſt them ſoft with gentle ſhow'rs,
In which a bleſt increaſe diſtils.
11 Thy goodneſs does the circling year
With freſh returns of plenty crown;
And where thy glorious paths appear,
Thy fruitful clouds drop fatneſs down.

12 They drop on barren foreſts, chang'd
By them to paſtures freſh and green:
The hills about in order rang'd
In beauteous robes of joy are ſeen.
13 Large flocks with fleecy wool adorn
The chearful downs; the vallies bring
A plenteous crop of full-ear'd corn,
And ſeem for joy to ſhout and ſing.

PSALM LXVI.

1, 2 LET all the lands with ſhouts of joy
to God their voices raiſe;
Sing pſalms in honour of his name,
and ſpread his glorious praiſe.
3 And let them ſay, how dreadful, Lord,
in all thy works art thou!
To thy great pow'r thy ſtubborn foes
ſhall all be forc'd to bow.

4 Thro' all the earth the nations round
ſhall thee their God confeſs;
And with glad hymns their awful dread
of thy great name expreſs.
5 O come, behold the works of God,
and then with me you'll own,
That he to all the ſons of men,
has wond'rous judgments ſhown.

6 He made the ſea become dry land,
thro' which our fathers walk'd;
Whilſt to each other of his might
with joy his people talk'd.
7 He by his pow'r for ever rules;
his eyes the world ſurvey;
Let no preſumptuous man rebel
againſt his ſovereign ſway.

PART II.

8, 9 O all ye nations, bleſs our God,
and loudly ſpeak his praiſe;
Who keeps our ſoul alive, and ſtill
confirms our ſtedfaſt ways,
10 For thou haſt try'd us, Lord, as fire
does try the precious ore;
11 Thou brought'ſt us into ſtraits, where we
oppreſſing burdens bore.

12 Inſulting foes did us their ſlaves,
thro' fire and water chace;
But yet at laſt thou brought'ſt us forth
into a wealthy place.
13 Burnt off'rings to thy houſe I'll bring,
and there my vows I'll pay,
14 Which I with ſolemn zeal did make
in trouble's diſmal day.

15 Then ſhall the richeſt incenſe ſmoke,
the fatteſt rams ſhall fall;
The choiceſt goats from out the fold,
and bullocks from the ſtall.
16 O come all ye that fear the Lord,
attend with heedful care;
Whilſt I what God for me has done,
with grateful joy declare.

17, 18 As I before his aid implor'd,
ſo now I praiſe his name:
Who, if my heart had harbour'd ſin,
would all my pray'rs diſclaim.
19 But God, to me, whene'er I cry'd,
his gracious ear did bend;
And to the voice of my requeſt
with conſtant love attend.

20 Then bleſs'd for ever be my God,
who never, when I pray,
Withholds his mercy from my ſoul,
nor turns his face away.

PSALM LXVII.

1 TO bleſs thy choſen race,
in mercy, Lord, incline;
And cauſe the brightneſs of thy face
on all thy ſaints to ſhine:
2 That ſo thy wond'rous ways
may thro' the world be known;
While diſtant lands their tribute pay,
and thy ſalvation own.

3 Let diff'ring nations join
to celebrate thy fame;
Let all the world, O Lord, combine
to praiſe thy glorious name.
4 O let them ſhout and ſing,
diſſolv'd in pious mirth,
For thou, the righteous judge and king,
ſhalt govern all the earth.

5 Let diff'ring nations join
to celebrate thy fame;
Let all the world, O Lord, combine
to praiſe thy glorious name.
6 Then ſhall the teeming ground
a large increaſe diſcloſe;
And we with plenty ſhall be crown'd,
which God, our God, beſtows.

7 Then God upon our land
ſhall conſtant bleſſings ſhow'r,
And all the world in awe ſhall ſtand
of his reſiſtleſs pow'r.

PSALM LXVIII.

1 LET God, the God of battle riſe,
And ſcatter his preſumptuous foes;
Let ſhameful rout their hoſt ſurprize,
who ſpitefully his pow'r oppoſe.
2 As ſmoke in tempeſt's rage is loſt,
Or wax into the furnace caſt,
So let their ſacrilegious hoſt,
Before his wrathful preſence waſte.

3 But let the ſervants of his will
His favour's gentle beams enjoy;
Their upright hearts let gladneſs fill,
And chearful ſongs their tongues employ.
4 To him your voice in anthems raiſe,
Jehovah's awful name he bears,
In him rejoice, extol his praiſe,
Who rides upon high-rolling ſpheres.

5 Him from his empire of the ſkies,
To this low world compaſſion draws,
The orphan's claim to patronize,
And judge the injur'd widow's cauſe.
6 'Tis God, who from a foreign ſoil,
Reſtores poor exiles to their home,
Makes captives free, and fruitleſs toil
Their proud oppreſſors righteous doom.

7 'Twas ſo of old, when thou didſt lead,
In perſon, Lord, our armies forth,
Strange terrors thro' the deſart ſpread,
Convulſions ſhook th' aſtoniſh'd earth.
8 The breaking clouds did rain diſtil,
And heav'ns high arches ſhook with fear:
How then ſhall Sinai's humble hill,
Of Iſr'el's God the preſence bear?

9 Thy hand at famiſh'd earth's complaint,
Reliev'd her from celeſtial ſtores;
And when thy heritage was faint,
Aſſwag'd the drought with plenteous ſhow'rs.
10 Where ſavages had rang'd before,
At eaſe thou mad'ſt our tribes reſide;
And in the deſart, for the poor,
Thy gen'rous bounty did provide.

PART II.

11 Thou gav'ſt the word, we ſally'd forth,
And in that pow'rful word o'ercame;
While virgin-troops with ſongs of mirth
In ſtate our conqueſt did proclaim.
12 Vaſt armies, by ſuch gen'rals led,
As yet had ne'er receiv'd a foil,
Forſook their camp with ſudden dread,
And to our women left the ſpoil.
13 Tho' Egypt's drudges you have been,
Your army's wings ſhall ſhine as bright
As doves in golden ſun-ſhine ſeen,
Or ſilver'd o'er with paler light.
14 'Twas ſo when God's almighty hand
O'er ſcatter'd kings the conqueſt won;
Our troops, drawn up on Jordan's ſtrand,
High Salmon's glitt'ring ſnow outſhone.
15 From thence to Jordan's farther coaſt,
And Baſhan's hill we did advance:
No more her height ſhall Baſhan boaſt,
But that ſhe's God's inheritance.
16 But wherefore (tho' the honour's great)
Should this, O mountains, ſwell your pride?
For Sion is his choſen ſeat,
Where he for ever will reſide.
17 His chariots numberleſs, his powr's
Are heav'nly hoſts that wait his will:
His preſence now fills Sion's tow'rs,
As once it honour'd Sinai's hill.
18 Aſcending high, in triumph thou
Captivity haſt captive led,
And on thy people didſt beſtow,
The ſpoil of armies, once their dread.
E'en rebels ſhall partake thy grace
And humble proſelytes repair
To worſhip at thy dwelling place,
And all the world pay homage there:
19 For benefits each day beſtow'd,
Be daily his great name ador'd;
20 Who is our Saviour and our God,
Of life and death the ſov'reign Lord.
21 But juſtice for his harden'd foes
Proportion'd vengeance hath decreed,
To wound the hoary head of thoſe
Who in preſumptuous crimes proceed.
22 The Lord has thus in thunder ſpoke;
"As I ſubdu'd proud Baſhan's king,
"Once more I'll break my people's "yoke,
"And from the deep my ſervants bring.
23 "Their feet ſhall with a crimſon flood
"Of ſlaughter'd foes be cover'd o'er,
"Nor earth receive ſuch impious blood,
"But leave for dogs th' unhallow'd "gore."

PART III.

24 When marching to thy bleſt abode,
The wond'ring multitudes ſurvey'd
The pompous ſtate of thee, O God,
In robes of majeſty array'd.
25 Sweet-ſinging Levites led the van,
Loud inſtruments brought up the rear;
Between both troops a virgin-train
With voice and timbrel charm'd the ear.
26 This was the burden of their ſong,
"In full aſſemblies bleſs the Lord,
"All, who to Iſr'el's tribes belong,
"The God of Iſr'l's praiſe record."
27 Not little Benjamin alone
From neighb'ring bounds did there attend,
Nor only Judah's nearer throne,
Her counſellors in ſtate did ſend;

But Zebulon's remoter ſeat,
And Napthali's more diſtant coaſt
(The grand proceſſion to compleat)
Sent up their tribes, a princely hoſt.
28 Thus God to ſtrength and union brought
Our tribes, at ſtrife till that bleſt hour;
This work, which thou, O God, haſt wrought,
Confirm with freſh recruits of pow'r.
29 To viſit Salem, Lord, deſcend,
And Sion thy terreſtrial throne;
Where kings with preſents ſhall attend,
And thee with offer'd crowns atone.
30 Break down the ſpearmen's ranks, who threat,
Like pamper'd herds of ſavage might,
Their ſilver-armour'd chiefs defeat,
Who in deſtructive war delight.

31 Egypt ſhall then to God ſtretch forth
Her hands, and Africk homage bring:
32 The ſcatter'd kingdoms of the earth
Their common ſov'reign's praiſes ſing.
33 Who mounted on the loftieſt ſphere
Of ancient heav'n ſublimely rides;
From whence his dreadful voice we hear,
Like that of warring winds and tides.

34 Aſcribe ye pow'r to God moſt high,
Of humble Iſr'el he takes care;
Whoſe ſtrength from out the duſky ſky
Darts ſhining terrors thro' the air.
35 How dreadful are the ſacred courts
Where God has fix'd his earthly throne!
His ſtrength his feeble ſaints ſupports;
To God give praiſe, and him alone.

PSALM LXIX.

1 SAVE me, O God, from waves that roll,
And preſs to overwhelm my ſoul,
2 With painful ſteps in mire I tread,
And deluges o'erflow my head.
3 With reſtleſs cries my ſpirits faint,
My voice is hoarſe with long complaint,
My ſight decays with tedious pain,
Whilſt for my God I wait in vain.

4 My hairs, tho' num'rous, are but few,
Compar'd with foes that me purſue
With groundleſs hate, grown now of might
To execute their lawleſs ſpite.
They force me guiltleſs to reſign
As rapine, what by right was mine.
5 Thou, Lord, my innocence doſt ſee,
Nor are my ſins conceal'd from thee.

6 Lord, God of hoſts, take timely care,
Leſt for my ſake thy ſaints deſpair;

7 Since I have ſuffer'd for thy name
Reproach, and hid my face in ſhame,
8 A ſtranger to my country grown,
Nor to my neareſt kindred known;
A foreigner expos'd to ſcorn
By brethren of my mother born.
9 For zeal to thy lov'd houſe and name
Conſumes me like devouring flame,
Concern'd at their affronts to thee,
More than at ſlanders caſt on me.
10 My very tears and abſtinence
They conſtrue in a ſpiteful ſenſe;
11 When cloath'd with ſackloth for their ſake,
They me their common proverb make.
12 Their judges make my wrongs their jeſt,
Thoſe wrongs they ought to have redreſt!
How ſhould I then expect to be
From libels of lewd drunkards free?
13 But, Lord, to thee I will repair
For help with humble timely pray'r;
Relieve me from thy mercy's ſtore,
Diſplay thy truth's preſerving pow'r.
14 From threat'ning dangers me relieve,
And from the mire my feet retrieve;
From ſpiteful foes in ſafety keep,
And ſnatch me from the raging deep.
15 Controul the deluge ere it ſpread,
And roll its waves above my head;
Nor deep deſtruction's yawning pit
To cloſe her jaws on me permit.
16 Lord, hear the humble pray'r I make,
For thy tranſcending goodneſs ſake;
Relieve thy ſupplicant once more
From thy abounding mercy's ſtore.
17 Nor from thy ſervant hide thy face,
Make haſte, for deſp'rate is my caſe:
18 Thy timely ſuccour interpoſe,
And ſhield me from remorſeleſs foes.
19 Thou know'ſt what infamy and ſcorn,
I from my enemies have borne,
Nor can their cloſe diſſembled ſpite,
Or darkeſt plots eſcape thy ſight.
20 Reproach and grief have broke my heart,
I look'd for ſome to take my part,
To pity or relieve my pain,
But look'd (alas!) for both in vain.
21 With hunger pin'd for food I call,
Inſtead of food they gave me gall;
And when with thirſt my ſpirits ſink,
They give me vinegar to drink.
22 Their table therefore to their health
Shall prove a ſnare, a trap their wealth:
23 Perpetual darkneſs ſeize their eyes,
And ſudden blaſts their hopes ſurprize.
24 On them thou ſhalt thy fury pour,
Till thy fierce wrath their race devour,
25 And make their houſe a diſmal cell,
Where none will e'er vouchſafe to dwell.
26 For new afflictions they procur'd
For him who had thy ſtripes endur'd:
And made the wound thy ſcourge had torn,
To bleed afreſh with ſharper ſcorn.
27 Sin ſhall to ſin their ſteps betray,
Till they to truth have loſt the way.
28 From life thou ſhalt exclude their ſoul,
Nor with the juſt their names enrol.
29 But me, howe'er diſtreſt and poor,
Thy ſtrong ſalvation ſhall reſtore:
30 Thy pow'r with ſongs I'll then proclaim,
And celebrate with thanks thy name.
31 Our God ſhall this more highly prize
Than herds or flocks in ſacrifice:
32 Which humble ſaints with joy ſhall ſee,
And hope for like redreſs with me.
33 For God regards the poor's complaint,
Sets pris'ners free from cloſe reſtraint;
34 Let heav'n, earth, ſea, their voices raiſe,
And all the world reſound his praiſe.
35 For God will Sion's wall erect,
Fair Judah's cities he'll protect,
Till all her ſcatter'd ſons repair
To undiſturb'd poſſeſſion there.
36 This bleſſing they ſhall, at their death,
To their religious heirs bequeath;
And they to endleſs ages more
Of ſuch as his bleſt name adore.

PSALM LXX.

1 O LORD, to my relief draw near,
for never was more preſſing need!
For my deliv'rance, Lord, appear,
and add to that deliv'rance ſpeed.
2 Confuſion on their heads return,
who to deſtroy my ſoul combine;
Let them, defeated, bluſh, and mourn,
enſnar'd in their own vile deſign.
3 Their doom let deſolation be,
with ſhame their malice be repaid,
Who mock'd my confidence in thee,
and ſport of my affliction made.
4 While thoſe who humbly ſeek thy face,
to joyful triumph ſhall be rais'd,
And all who prize thy ſaving grace
with me ſhall ſing, The Lord be prais'd.
5 Thus wretched tho' I am and poor,
the mighty Lord of me takes care,
Thou, God, who only can'ſt reſtore,
to my relief with ſpeed repair.

PSALM LXXI.

1, 2 IN thee I put my ſtedfaſt truſt,
defend me, Lord, from ſhame;
Incline thine ear, and ſave my ſoul,
for righteous is thy name.
3 Be thou my ſtrong abiding place,
to which I may reſort;
'Tis thy decree that keeps me ſafe,
thou art my rock and fort.
4, 5 From cruel and ungodly men
protect and ſet me free,
For from my earlieſt youth till now
my hope has been in thee.
6 Thy conſtant care did ſafely guard
my tender infant days;
Thou took'ſt me from my mother's womb
to ſing thy conſtant praiſe.
7, 8 While ſome on me with wonder gaze,
thy hand ſupports me ſtill;
Thy honour therefore and thy praiſe
my mouth ſhall always fill.
9 Reject not then thy ſervant, Lord,
when I with age decay,
Forſake me not when worn with years,
my vigour fades away.
10 My foes, againſt my fame and me,
with crafty malice ſpeak.
Againſt my ſoul they lay their ſnares,
and mutual counſel take.
11 His God, ſay they, forſakes him now,
on whom he did rely;
Purſue and take him, whilſt no hope
of timely aid is nigh.
12 But thou, my God, withdraw not far,
for ſpeedy help I call;
13 To ſhame and ruin bring my foes
that ſeek to work my fall.
14 But as for me, my ſtedfaſt hope
ſhall on thy pow'r depend,
And I in grateful ſongs of praiſe,
my time to come will ſpend.

PART II.

15 Thy righteous acts and ſaving health
my mouth ſhall ſtill declare:
Unable yet to count them all,
tho' ſumm'd with utmoſt care.
16 While God vouchſafes me his ſupport,
I'll in his ſtrength go on;
All other righteouſneſs diſclaim,
and mention his alone.
17 Thou, Lord, haſt taught me from my youth
to praiſe thy glorious name;
And ever ſince thy wond'rous works
have been my conſtant theme.
18 Then now forſake me not when I
am grey and feeble grown,
Till I to theſe and future times,
thy ſtrength and pow'r have ſhown.
19 How high thy juſtice ſoars, O God!
how great and wond'rous are
The mighty works which thou haſt done!
who may with thee compare!
20 Me, whom thy hand has ſorely preſs'd,
thy grace ſhall yet relieve;
And from the loweſt depth of woe
with tender care retrieve.
21 Thro' thee my time to come ſhall be
with pow'r and greatneſs crown'd,
And me, who diſmal years have paſt,
thy comfort ſhall ſurround.
22 Therefore with pſaltery and harp
thy truth, O Lord, I'll praiſe;
To thee, the God of Jacob's race,
my voice in anthems raiſe.
23 Then joy ſhall fill my mouth, and ſongs
employ my chearful voice;
My grateful ſoul by thee redeem'd
ſhall in thy ſtrength rejoice.
24 My tongue thy juſt and righteous acts
ſhall all the day proclaim;
Becauſe thou didſt confound my foes
and brought'ſt them all to ſhame.

PSALM LXXII.

1 LORD, let thy juſt decrees the king
in all his ways direct;

And let his ſon throughout his reign
thy righteous laws reſpect.
2 So ſhall he ſtill thy people judge
with pure and upright mind,
Whilſt all the helpleſs poor ſhall him
their juſt protector find.

3 Then hills and mountains ſhall bring
the happy fruits of peace ; (forth
Which all the land ſhall own to be
the work of righteouſneſs :
4 Whilſt he the poor and needy race
ſhall rule with gentle ſway ;
And from their humble necks ſhall take
oppreſſive yokes away.

5 In ev'ry heart thy awful fear
ſhall then be rooted faſt,
As long as ſun and moon endure,
or time itſelf ſhall laſt.
6 He ſhall deſcend like rain that chears
the meadows ſecond birth,
Or like warm ſhow'rs, whoſe gentle
refreſh the thirſty earth. (drops
7 In his bleſt days the juſt and good
ſhall be with favour crown'd,
The happy land ſhall ev'ry where
with endleſs peace abound.
8 His uncontroul'd dominion ſhall
from ſea to ſea extend,
Begin at proud Euphrates' ſtreams,
at nature's limits end.

9 To him the ſavage nations round
ſhall bow their ſervile heads,
His vanquiſh'd foes ſhall lick the duſt
where he his conqueſts ſpreads.
10 The kings of Tarſhiſh and the iſles
ſhall coſtly preſents bring ;
From ſpicy Sheba gifts ſhall come,
and wealthy Saba's king.
11 To him ſhall ev'ry king on earth
his humble homage pay,
And diff'ring nations gladly join
to own his righteous ſway.
12 For he ſhall ſet the needy free,
when they for ſuccour cry,
Shall ſave the helpleſs and the poor,
and all their wants ſupply.

PART II.

13 His providence for needy ſouls,
ſhall due ſupplies prepare ;
And over their defenceleſs lives
ſhall watch with tender care.
14 He ſhall preſerve and keep their ſouls
from fraud and rapine free,
And in his ſight their guiltleſs blood
of mighty price ſhall be.

15 Therefore ſhall God his life and reign
to many years extend,
While eaſtern princes tribute pay,
and golden preſents ſend.
For him ſhall conſtant pray'rs be made
thro' all his proſp'rous days ;
His juſt dominion ſhall afford
a laſting theme of praiſe.

16 Of uſeful grain, thro' all the land,
great plenty ſhall appear ;
A handful ſown on mountain tops
a mighty crop ſhall bear :
Its fruit, like cedars ſhook by winds,
a rattling noiſe ſhall yield ;
The city too ſhall thrive and vie
for plenty with the field.

17 The mem'ry of his glorious name
thro' endleſs years ſhall run,
His ſpotleſs fame ſhall ſhine as bright
and laſting as the ſun.
In him the nations of the world
ſhall be completely bleſt,
And his unbounded happineſs
by ev'ry tongue confeſt.
18 Then bleſs'd be God, the mighty Lord,
the God whom Iſr'el fears ;
Who only wond'rous in his works,
beyond compare appears.
19 Let earth be with his glory fill'd,
for ever bleſs his name :
Whilſt to his praiſe the liſt'ning world
their glad aſſent proclaim.

PSALM LXXIII.

1 AT length, by certain proofs, 'tis plain
that God will to his ſaints be kind ;
That all whoſe hearts are pure and clean,
ſhall his protecting favour find.
2, 3 Till this ſuſtaining truth I knew,
my ſtagg'ring feet had almoſt fail'd ;
I griev'd the ſinner's wealth to view,
and envy'd when the fools prevail'd.

4, 5 They to the grave in peace deſcend,
and whilſt they live are hale and ſtrong ;
No plagues or troubles them offend,
which oft to other men belong. (held,
6, 7 With pride, as with a chain, they're
and rapine ſeems their robe of ſtate ;
Their eyes ſtand out with fatneſs ſwell'd,
they grow, beyond their wiſhes, great.
8, 9 With hearts corrupt, and lofty talk,
oppreſſive methods they defend ;
Their tongue thro' all the earth does walk,
their blaſphemies to heav'n aſcend.
10 And yet admiring crowds are found
who ſervile viſits duly make,
Becauſe with plenty they abound,
of which their flatt'ring ſlaves partake.

11 Their fond opinions theſe purſue,
till they with them profanely cry,
" How ſhall the Lord our actions view,
" can he perceive who dwells ſo " high?"
12 Behold the wicked! theſe are they
who openly their ſins profeſs ; (day,
And yet their wealth's increas'd each
and all their actions meet ſucceſs.
13, 14 Then have I cleans'd my heart (ſaid I)
and waſh'd my hands from guilt in vain,
If all the day oppreſs'd I lie,
and ev'ry morning ſuffer pain.
15 Thus did I once to ſpeak intend ;
but if ſuch things I raſhly ſay,
Thy children, Lord, I muſt offend,
and baſely ſhould their cauſe betray.

PART II.

16, 17 To fathom this my thoughts I bent,
but found the caſe too hard for me,
Till to the houſe of God I went,
then I their end did plainly ſee.
18 How high ſoe'er advanc'd, they all
on ſlipp'ry places looſely ſtand ;
Thence into ruin headlong fall,
caſt down by thy avenging hand.
19, 20 How dreadful and how quick their fate!
deſpis'd by thee when they're deſtroy'd ;
As waking men with ſcorn do treat
the fancies that their dreams employ'd. (oppreſs'd,
21, 22 Thus was my heart with grief
my reins were rack'd with reſtleſs
So ſtupid was I, like a beaſt, (pains,
who no reflecting thought retains.
23, 24 Yet ſtill thy preſence me ſupply'd,
and thy right-hand aſſiſtance gave :
Thou firſt ſhalt with thy counſel guide,
and then to glory me receive.
25 Whom then in heav'n, but thee alone,
have I, whoſe favour I require?
Throughout the ſpacious earth there's
that I beſides thee can deſire. (none,
26 My trembling fleſh and aking heart
may often fail to ſuccour me ;
But God ſhall inward ſtrength impart,
and my eternal portion be.
27 For they that far from thee remove,
ſhall into ſudden ruin fall ;
If after other gods they rove,
thy vengeance ſhall deſtroy them all.
28 But as for me, tis good and juſt
that I ſhould ſtill to God repair ;
In him I always put my truſt, (clare.
and will his wond'rous works de-

PSALM LXXIV.

1 WHY haſt thou caſt us off, O God!
wilt thou no more return?
O why againſt thy choſen flock,
does thy fierce anger burn?
2 Think on thy ancient purchaſe, Lord,
the land that is thy own,
By thee redeem'd, and Sion's mount,
where once thy glory ſhone.
3 O come and view our ruin'd ſtate!
how long our troubles laſt!
See! how the foe with wicked rage
has laid thy temple waſte!
4 Thy foes blaſpheme thy name, where
thy zealous ſervants pray'd ; (late
The heathen there with haughty pomp,
their banners have diſplay'd.
5, 6 Thoſe curious carvings which did
advance the artiſt's fame, (once
With ax and hammer they deſtroy,
like works of vulgar frame.

7 Thy holy temple they have burnt;
and what eſcap'd the flame,
Has been profan'd, and quite defac'd,
tho' ſacred to thy name.

8 Thy worſhip wholly to deſtroy,
maliciouſly they aim'd;
And all the ſacred places burn'd
where we thy praiſe proclaim'd:
9 Yet of thy preſence thou vouchſaf'ſt
no tender ſigns to ſend;
We have no prophet now that knows
when this ſad ſtate ſhall end.

PART II.

10 But, Lord, how long wilt thou permit
th' inſulting foe to boaſt?
Shall all the honour of thy name
for evermore be loſt? (hand?
11 Why hold'ſt thou back thy ſtrong right-
and on thy patient breaſt,
When vengeance calls to ſtretch it forth,
ſo calmly lets it reſt?
12 Thou heretofore, with kingly pow'r,
in our defence haſt fought; (world,
For us throughout the wond'ring
haſt great ſalvation wrought.
13 'Twas thou, O God, that didſt the ſea
by thy own ſtrength divide; (head,
Thou break'ſt the wat'ry monſter's
the waves o'erwhelm'd their pride.
14 The greateſt, fierceſt of them all,
that ſeem'd the deep to ſway;
Was by thy pow'r deſtroy'd, and made
to ſavage beaſts a prey.
15 Thou clav'ſt the ſolid rock, and mad'ſt
the waters largely flow;
Again, thou mad'ſt thro' parted ſtreams
thy wond'ring people go.

16 Thine is the chearful day, and thine
the black return of night;
Thou haſt prepar'd the glorious ſun,
and ev'ry feebler light;
17 By thee the borders of the earth
in perfect order ſtand; (cold,
The ſummer's warmth, the winter's
attend on thy command.

PART III.

18 Remember, Lord, how ſcornful foes
have daily urg'd our ſhame;
And how the fooliſh people have
blaſphem'd thy holy name.
19 O free thy mourning turtle-dove,
by ſinful crowds beſet;
Nor the aſſembly of the poor
for evermore forget.

20 Thy ancient cov'nant, Lord, regard,
and make thy promiſe good;
For now each corner of the land
is fill'd with men of blood.
21 O let not the oppreſt return,
with ſorrow cloath'd and ſhame;
But let the helpleſs and the poor
for ever praiſe thy name.

22 Ariſe, O God, in our behalf,
thy cauſe and ours maintain;
Remember how inſulting fools
each day thy name profane!
23 Make thou the boaſtings of thy foes
for ever, Lord, to ceaſe;
Whoſe inſolence, if unchaſtis'd,
will more and more increaſe.

PSALM LXXV.

1 TO thee, O God, we render praiſe,
to thee with thanks repair;
For, that thy name to us is nigh,
thy wond'rous works declare.
2 In Iſr'el when my throne is fix'd,
with me ſhall juſtice reign:
3 The land which diſcord ſhakes, but I
the ſinking frame ſuſtain.

4 Deluded wretches I adviſ'd
their errors to redreſs,
And warn'd bold ſinners that they ſhould
their ſwelling pride ſuppreſs.
5 Bear not yourſelves ſo high, as if
no pow'r could yours reſtrain;
Submit your ſtubborn necks and learn
to ſpeak with leſs diſdain.

6 For that promotion, which to gain,
your vain ambition ſtrives,
From neither eaſt nor weſt, nor yet
from ſouthern climes arrives.
7 For God the great diſpoſer is
and ſov'reign judge alone,
Who caſts the proud to earth, and lifts
the humble to a throne.

8 His hand holds forth a dreadful cup,
with purple wine 'tis crown'd;
The deadly mixture, which his wrath
deals out to nations round.
Of this his ſaints ſometimes may taſte,
but wicked men ſhall ſqueeze
the bitter dregs, and be condemn'd
to drink the very lees.

9 His prophet I, to all the world
this meſſage will relate;
The juſtice then of Jacob's God
my ſong ſhall celebrate.
10 The wicked's pride I will reduce,
their cruelty diſarm;
Exalt the juſt, and ſeat him high,
above the reach of harm.

PSALM LXXVI.

1 IN Judah the almighty's known,
(Almighty there by wonders ſhown)
His name in Jacob does excel:
2 His ſanctu'ry in Salem ſtands,
The majeſty that heav'n commands,
In Sion condeſcends to dwell.

3 He brake the bow and arrows there,
The ſhield, the temper'd ſword and
ſpear,
There ſlain the mighty army lay;
4 Whence Sion's fame thro' earth is
ſpread,
Of greater glory, greater dread, (prey.
Than hills, where robbers lodge their

5 Their valiant chiefs who came for ſpoil,
Themſelves met there a ſhameful foil,
Securely down to ſleep they lay,
But wak'd no more, their ſtouteſt band
Ne'er lifted one reſiſting hand
'Gainſt his that did their legions ſlay.

6 When Jacob's God began to frown,
Both horſe and charioteers, o'erthrown
Together ſlept in endleſs night:
7 When thou, whom heav'n and earth
revere,
Doſt once with wrathful look appear,
What mortal pow'r can ſtand thy
ſight?

8 Pronounc'd from heav'n, earth heard
its doom, (come
Grew huſh'd with fear, when thou didſt
9 The meek with juſtice to reſtore;
10 The wrath of man ſhall yield thee
praiſe,
Its laſt attempts but ſerve to raiſe
The triumphs of almighty pow'r.

11 Vow to the Lord, ye nations, bring
Vow'd preſents to th' eternal king;
Thus to his name due rev'rence pay,
12 Who proudeſt potentates can quell,
To earthly kings more terrible,
Than to their trembling ſubjects they.

PSALM LXXVII.

1 TO God I cry'd, who to my help
did graciouſly repair;
2 In trouble's diſmal day I ſought
my God with humble pray'r.
All night my feſt'ring wound did run,
no med'cine gave relief;
My ſoul no comfort would admit,
my ſoul indulg'd her grief.

3 I thought on God, and favours paſt,
but that increas'd my pain;
I found my ſpirit more oppreſt,
the more I did complain.
4 Thro' ev'ry watch of tedious night
thou keep'ſt my eyes awake;
My grief is ſwell'd to that exceſs
I ſigh but cannot ſpeak.

5 I call to mind the days of old
with ſignal mercy crown'd,
Thoſe famous years of ancient times,
for miracles renown'd.
6 By night I recollect my ſongs
on former triumphs made,
Then ſearch, conſult, and aſk my heart,
where's now that wond'rous aid?

7 Has God for ever caſt us off,
withdrawn his favour quite?
8 Are both his mercy and his truth
retir'd to endleſs night?
9 Can his long-practis'd love forget
its wonted aids to bring?
Has he in wrath ſhut up and ſeal'd
his mercy's healing ſpring?

10 I ſaid, my weakneſs hints theſe fears,
but I'll my fears diſband;
I'll yet remember the moſt high,
and years of his right-hand.
11 I'll call to mind his works of old,
the wonders of his might;

12 On them my heart ſhall meditate,
my tongue ſhall them recite.

13 Safe lodg'd from human ſearch on high,
O God, thy councils are!
Who is ſo great a God as ours?
who can with him compare?

14 Long ſince a God of wonders thee
thy reſcu'd people found;

15 Long ſince haſt thou thy choſen ſeed
with ſtrong deliv'rance crown'd.

16 When thee, O God, the waters ſaw,
the frighted billows ſhrunk;
The troubled depths themſelves, for
beneath their channels ſunk. (fear,

17 The clouds pour'd down, while rending
did with their noiſe conſpire; (ſkies
Thy arrows all abroad were ſent,
wing'd with avenging fire.

18 Heav'n with thy thunder's voice was
whilſt all the lower world (torn,
With light'ning blaz'd; earth ſhook
and ſeem'd
from her foundations hurl'd.

19 Thro' rolling ſtreams thou find'ſt thy
thy paths in waters lie; (way,
Thy wond'rous paſſage, where no ſight
thy footſteps can deſcry.

20 Thou led'ſt thy people, like a flock,
ſafe thro' the deſart land,
By Moſes, their meek ſkilful guide,
and Aaron's ſacred hand.

PSALM LXXVIII.

1 HEAR, O my people; to my law
devout attention lend;
Let the inſtruction of my mouth
deep in your hearts deſcend.

2 My tongue, by inſpiration taught,
ſhall parables unfold,
Dark oracles, but underſtood,
and own'd for truths of old.

3 Which we from ſacred regiſters
of ancient times have known,
And our forefathers pious care
to us has handed down.

4 We will not hide them from our ſons:
our offspring ſhall be taught
The praiſes of the Lord whoſe ſtrength
has works of wonder wrought.

5 For Jacob he this law ordain'd,
this league with Iſr'el made,
With charge, to be from age to age,
from race to race convey'd.

6 That generations yet to come
ſhould to their unborn heirs
Religiouſly tranſmit the ſame,
and they again to theirs.

7 To teach 'em that in God alone
their hope ſecurely ſtands;
That they ſhould ne'er his works forget,
but keep his juſt commands.

8 Leſt, like their fathers, they might prove
a ſtiff rebellious race,
Falſe-hearted, fickle to their God,
unſtedfaſt in his grace.

9 Such were revolting Ephraim's ſons,
who tho' to warfare bred,
And ſkilful archers arm'd with bows,
from field ignobly fled.

10, 11 They falſify'd their league with
his orders diſobey'd; (God,
Forgot his works and miracles
before their eyes diſplay'd.

12 Nor wonders which their fathers ſaw,
did they in mind retain;
Prodigious things in Egypt done,
and Zoan's fertile plain.

13 He cut the ſeas to let them paſs,
reſtrain'd the preſſing flood;
While pil'd in heaps, on either ſide,
the ſolid waters ſtood.

14 A wond'rous pillar led them on,
compos'd of ſhade and light;
A ſhelt'ring cloud it prov'd by day,
a leading fire by night.

15 When drought oppreſt 'em, where no
the wilderneſs ſupply'd, (ſtream
He cleft the rock, whoſe flinty breaſt
diſſolv'd into a tide.

16 Streams from the ſolid rock he brought,
which down in rivers fell,
That, trav'ling with their camp, each
renew'd the miracle. (day

17 Yet there they ſinn'd againſt him more,
provoking the moſt high;
In that ſame deſart where he did
their fainting ſouls ſupply.

18 They firſt incens'd him in their hearts,
that did his pow'r diſtruſt,
And long'd for meat, not urg'd by
but to indulge their luſt. (want,

19 Then utter'd their blaſpheming doubts,
"Can God, ſay they, prepare
"A table in the wilderneſs,
"ſet out with various fare?

20 "He ſmote the flinty rock ('tis true)
"and guſhing ſtreams enſu'd;
"But can he corn and fleſh provide
"for ſuch a multitude?"

21 The Lord with indignation heard:
from heav'n avenging flame
On Jacob fell, conſuming wrath
on thankleſs Iſr'el came.

22 Becauſe their unbelieving hearts
in God would not confide, (heav'n,
Nor truſt his care, who had from
their wants ſo oft ſupply'd.

23 Tho' he had made his clouds diſcharge
proviſions down in ſhow'rs,
And, when earth fail'd, reliev'd their
from his celeſtial ſtores. (needs

24 Tho' taſteful manna was rain'd down
their hunger to relieve;
Tho' from the ſtores of heav'n they did
ſuſtaining corn receive.

25 Thus man with angel's ſacred food,
ingrateful man was fed;
Not ſparingly, for ſtill they found
a plenteous table ſpread.

26 From heav'n he made an eaſt wind
then did the ſouth command, (blow,

27 To rain down fleſh like duſt, and fowls
like ſea's unnumber'd ſand.

28 Within their trenches he let fall
the luſcious eaſy prey,
And all around their ſpreading camp
their feather'd booty lay.

29 They fed, were fill'd, he gave 'em leave
their appetites to feaſt;

30, 31 Yet ſtill their wanton luſt crav'd on,
nor with their hunger ceas'd.
But whilſt in their luxurious mouths,
they did their dainties chew, (chiefs,
The wrath of God ſmote down their
and Iſr'el's choſen ſlew.

PART II.

32 Yet ſtill they ſinn'd, nor would afford
his miracles belief;

33 Therefore thro' fruitleſs travels, he
conſum'd their lives in grief.

34 When ſome were ſlain, the reſt re-
to God with early cry; (turn'd

35 Own'd him the rock of their defence,
their Saviour, God moſt high.

36 But this was feign'd ſubmiſſion all,
their heart their tongue bely'd;

37 Their heart was ſtill perverſe, nor
firm in his league abide. (would

38 Yet, full of mercy, he forgave,
nor did with death chaſtiſe;
But turn'd his kindled wrath aſide,
or would not let it riſe.

39 For he remember'd they were fleſh
that could not long remain;
A murm'ring wind that's quickly paſt,
and ne'er returns again.

40 How oft did they provoke him there,
how oft his patience grieve,
In that ſame deſart where he did
their fainting ſouls relieve?

41 They tempted him by turning back,
and wickedly repin'd,
When Iſr'el's God refus'd to be
by their deſires confin'd.

42 Nor call'd to mind the hand and day
that their redemption brought;

43 His ſigns in Egypt, wond'rous works
in Zoan's valley wrought.

44 He turn'd their rivers into blood,
that man and beaſt forbore,
And rather choſe to die of thirſt
than drink the putrid gore.

45 He ſent devouring ſwarms of flies,
hoarſe frogs annoy'd their ſoil;

46 Locuſts and caterpillars reap'd
the harveſt of their toil.

47 Their vines with batt'ring hail were
with froſt the fig-tree dies; (broke.

48 Light'ning and hail made flocks and
one gen'ral ſacrifice. (herds

49 He turn'd his anger looſe, and ſet
no time for it to ceaſe;
And with their plagues, bad angels ſent
their torments to increaſe.

50 He clear'd a paſſage for his wrath
to ravage uncontroul'd;

The murrain on their firſtlings ſeiz'd
in ev'ry field and fold.
51 The deadly peſt from beaſt to man,
from field to city came;
It ſlew their heirs, their eldeſt hopes,
thro' all the tents of Ham.

52 But his own tribe, like folded ſheep,
he brought from their diſtreſs,
And them conducted like a flock,
throughout the wilderneſs.
53 He led 'em on, and in their way,
no cauſe of fear they found;
But march'd ſecurely thro' thoſe deeps,
in which their foes were drown'd.

54 Nor ceas'd his care till them he brought
ſafe to his promis'd land,
And to his holy mount, the prize
of his victorious hand.
55 To them the out-caſt heathen's land
he did by lot divide;
And in their foes abandon'd tents
made Iſr'el's tribes reſide.

PART III.

56 Yet ſtill they tempted, ſtill provok'd
the wrath of God moſt high;
Nor would to practiſe his commands
their ſtubborn hearts apply.
57 But in their faithleſs fathers ſteps
perverſly choſe to go;
They turn'd aſide like arrows ſhot
from ſome deceitful bow.

58 For him to fury they provok'd
with altars ſet on high;
And with their graven images
inflam'd his jealouſy.
59 When God heard this, on Iſr'el's
his wrath and hatred fell; (tribes
60 He quitted Shilo, and the tents
where once he choſe to dwell.
61 To vile captivity his ark,
his glory to diſdain,
62 His people to the ſword he gave,
nor would his wrath reſtrain.
63 Deſtructive war their ableſt youth
untimely did confound;
No virgin was to th' altar led,
with nuptial garlands crown'd.

64 In fight the ſacrificer fell,
the prieſt a victim bled; (mourn,
And widows who their deaths ſhould
themſelves of grief were dead.
65 Then, as a giant, rouz'd from ſleep,
whom wine had throughly warm'd,
Shouts out aloud, the Lord awak'd,
and his proud foe alarm'd.

66 He ſmote their hoſt, that from the field,
a ſcatter'd remnant came,
With wounds imprinted on their backs
of everlaſting ſhame. (tents
67 With conqueſt crown'd, he Joſeph's
and Ephraim's tribe forſook;
68 But Judah choſe, and Sion's mount
for his lov'd dwelling took.

69 His temple he erected there
with ſpires exalted high,
While deep and fixt, as that of earth,
the ſtrong foundations lie.
70 His faithful ſervant David too,
he for his choice did own,
And from the ſheep-folds him advanc'd
to ſit on Judah's throne.

71 From tending on the teeming ewes,
he brought him forth to feed
His own inheritance, the tribes
of Iſr'el's choſen ſeed.
72 Exalted thus, the monarch prov'd
a faithful ſhepherd ſtill;
He fed them with an upright heart,
and guided them with ſkill.

PSALM LXXIX.

1 BEhold, O God, how heathen hoſts
have thy poſſeſſion ſeiz'd:
Thy ſacred houſe they have defil'd,
the holy city raz'd.
2 The mangled bodies of thy ſaints
abroad unbury'd lay;
Their fleſh expos'd ſo ſavage beaſts,
and rav'nous birds of prey.

3 Quite thro' Jeruſ'lem was their blood
like common water ſhed;
And none were left alive to pay
laſt duties to the dead. (mains
4 The neighb'ring lands our ſmall re-
with loud reproaches wound;
And we a laughing-ſtock are made
to all the nations round.

5 How long wilt thou be angry, Lord,
muſt we for ever mourn?
Shall thy devouring jealous rage,
like fire, for ever burn?
6 Our foreign lands that know not thee,
thy heavy vengeance ſhow'r,
Thoſe ſinful kingdoms let it cruſh
that have not own'd thy pow'r.

7 For their devouring jaws have prey'd
on Jacob's choſen race;
And to a barren deſart turn'd
their fruitful dwelling-place.
8 O think not on our former ſins,
but ſpeedily prevent
The utter ruin of thy ſaints,
almoſt with ſorrow ſpent.

9 Thou God of our ſalvation, help,
and free our ſouls from blame;
So ſhall our pardon and defence
exalt thy glorious name.
10 Let infidels, that ſcoffing ſay,
where is the God they boaſt?
In vengeance, for thy ſlaughter'd ſaints,
perceive thee to their coſt.

11 Lord, hear the ſighing pris'ners moan
thy ſaving pow'r extend;
Preſerve the wretches doom'd to die,
from that untimely end.
12 On them, who us oppreſs, let all
our ſuff'rings be repaid;
Make their confuſion ſev'n times more
than what on us they laid.

13 So we, thy people and thy flock,
ſhall ever praiſe thy name;
And with glad hearts our grateful
from age to age proclaim. (thanks

PSALM LXXX.

1 O Iſr'el's ſhepherd, Joſeph's guide,
our pray'r to thee vouchſafe to hear;
That thou doſt on the cherubs ride,
again in ſolemn ſtate appear.
2 Behold, how Benjamin expects,
with Ephraim and Manaſſeh join'd,
In our deliv'rance, the effects
of thy reſiſtleſs ſtrength to find.

3 Do thou convert us, Lord, do thou
the luſtre of thy face diſplay;
And all the ills we ſuffer now,
like ſcatter'd clouds, ſhall paſs away.
4 O thou, whom heav'nly hoſts obey,
how long ſhall thy fierce anger burn?
How long thy ſuff'ring people pray,
and to their pray'rs have no return?

5 When hungry, we are forc'd to drench
our ſcanty food in floods of woe:
When dry, our raging thirſt we quench
with ſtreams of tears that largely flow.
6 For us the heathen nations round,
as for a common prey conteſt;
Our foes with ſpiteful joy abound,
and at our loſt condition jeſt.

7 Do thou convert us, Lord, do thou
the luſtre of thy face diſplay;
And all the ills we ſuffer now,
like ſcatter'd clouds, ſhall paſs away.

PART II.

8 Thou brought'ſt a vine from Egypt's
land;
and caſting out the heathen race,
Didſt plant it with thy own right-hand,
and firmly fixt it in their place.
9 Before it thou prepar'dſt the way,
and mad'ſt it take a laſting root;
Which, bleſt with thy indulgent ray,
o'er all the land did widely ſhoot.
10, 11 The hills were cover'd with its
ſhade,
its goodly boughs did cedars ſeem;
Its branches to the ſea were ſpread,
and reach'd to proud Euphrates'
ſtream.
12 Why then haſt thou its hedge o'er-
thrown. (ſtrong?
which thou haſt made ſo firm and
Whilſt all its grapes, defenceleſs grown
are pluck'd by thoſe that paſs along.
13 See how the briſtling foreſt-boar
with dreadful fury lays it waſte;
Hark how the ſavage monſters roar,
and to their helpleſs prey make haſte.

PART III.

14 To thee, O God of hoſts, we pray;
thy wonted goodneſs, Lord, renew:
From heav'n, thy throne, this vine ſur-
and her ſad ſtate with pity view. (vey,
15 Behold the vineyard, made by thee,
which thy right-hand did guard ſo
long;

And keep that branch from danger free,
which for thyſelf thou mad'ſt ſo ſtrong.
16 To waſting flames 'tis made a prey,
and all its ſpreading boughs cut down;
At thy rebuke they ſoon decay,
and periſh at the dreadful frown.
17 Crown thou the king with good ſucceſs,
by thy right-hand ſecur'd from wrong;
The ſon of man in mercy bleſs,
whom for thyſelf thou mad'ſt ſo ſtrong.
18 So ſhall we ſtill continue free
from whatſo'er deſerves thy blame;
And if once more reviv'd by thee,
will always praiſe thy holy name.
19 Do thou convert us, Lord, do thou
the luſtre of thy face diſplay;
And all the ills we ſuffer now,
like ſcatter'd clouds ſhall paſs away.

PSALM LXXXI.

1 TO God, our never-failing ſtrength,
with loud applauſes ſing:
And jointly make a chearful noiſe
to Jacob's awful king.
2 Compoſe a hymn of praiſe, and touch
your inſtruments of joy;
Let pſalteries and pleaſant harps
your grateful ſkill employ.
3 Let trumpets at the great new moon
their joyful voices raiſe,
To celebrate th' appointed time,
the ſolemn day of praiſe.
4 For this a ſtatute was of old,
which Jacob's God decreed,
To be with pious care obſerv'd
by Iſr'el's choſen ſeed.
5 This he for a memorial fix'd
when freed from Egypt's land,
Strange nations barb'rous ſpeech we (heard,
but could not underſtand.
6 “ Your burden'd ſhoulders I reliev'd,
(thus ſeems our God to ſay)
“ Your ſervile hands by me were freed
“ from lab'ring in the clay.
7 “ Your anceſtors, with wrongs oppreſt,
“ to me for aid did call;
“ With pity I their ſuff'rings ſaw,
“ and ſet them free from all.
“ They ſought for me, and from the (cloud
“ in thunder I reply'd;
“ At Meribah's contentious ſtream
“ their faith and duty try'd.

PART II.

8 “ While I my ſolemn will declare,
“ My choſen people, hear;
“ If thou, O Iſr'el, to my words
“ wilt bend thy liſt'ning ear;
9 “ Then ſhall no god beſides myſelf
“ within thy coaſts be found;
“ Nor ſhalt thou worſhip any god
“ of all the nations round.
10 “ The Lord thy God am I, who thee
“ brought forth from Egypt's land;
“ 'Tis I that all thy juſt deſires
“ ſupply with lib'ral hand.
11 “ But they, my choſen race refus'd
“ to hearken to my voice;
“ Nor would rebellious Iſr'el's ſons
“ make me their happy choice.”
12 So I, provok'd, reſign'd them up
to ev'ry luſt a prey,
And in their own perverſe deſigns,
permitted them to ſtray.
13 O that my people wiſely would
my juſt commandments heed!
And Iſr'el in my righteous ways
with pious care proceed!
14 Then ſhould my heavy judgments fall
on all that them oppoſe,
And my avenging hand be turn'd
againſt their num'rous foes.
15 Their enemies and mine, ſhould all
before my footſtool bend;
But as for them, their happy ſtate
ſhall never know an end.
16 All parts with plenty ſhall abound;
with fineſt wheat their field;
The barren rocks, to pleaſe their taſte,
ſhould richeſt honey yield.

PSALM LXXXIII.

1 GOD in the great aſſembly ſtands,
where his impartial eye,
In ſtate ſurveys the earthly gods,
and does their judgments try.
2, 3 How dare you then unjuſtly judge,
or be to ſinners kind?
Defend the orphans and the poor,
let ſuch your juſtice find.
4 Protect the humble helpleſs man,
reduc'd to deep diſtreſs,
And let not him become a prey
to ſuch as would oppreſs.
5 They neither know, nor will they learn,
but blindly rove and ſtray;
Juſtice and truth, the world's ſupport,
thro' all the land decay.
6 Well then may God in anger ſay,
“ I've call'd you by my name;
“ I've ſaid y'are God's, the ſons and (heirs
“ of my immortal fame.
7 “ But ne'ertheleſs your unjuſt deeds
“ to ſtrict account I'll call;
“ You all ſhall die like common men,
“ like other tyrants fall.”
8 Ariſe, and thy juſt judgements, Lord,
throughout the earth diſplay;
And all the nations of the world
ſhall own thy righteous ſway.

PSALM LXXXIII.

1 HOLD not thy peace, O Lord our (God,
no longer ſilent be;
Nor with conſenting quiet looks
our ruin calmly ſee!
2 For lo! the tumults of thy foes
o'er all the land are ſpread;
And they which hate thy ſaints and thee,
lift up their threat'ning head.
3 Againſt thy zealous people, Lord,
they craftily combine;
And to deſtroy thy choſen ſaints
have laid their cloſe deſign.
4 “ Come, let us cut them off, ſay they,
“ their nation quite deface;
“ That no remembrance may remain
“ of Iſr'el's choſen race.”
5 Thus they againſt thy people's peace
conſult with one conſent;
And diff'ring nations jointly leagu'd,
their common malice vent.
6 The Iſhm'elites that dwell in tents,
with warlike Edom join'd,
And Moab's ſons our ruin vow,
with Hagar's race combin'd.
7 Proud Ammon's offspring; Gebal too,
with Amelek conſpire;
The lords of Paleſtine, and all
the wealthy ſons of Tyre;
8 All theſe the ſtrong Aſſyrian king
their firm ally have got,
Who with a pow'rful army aids
th' inceſtuous race of Lot.

PART II.

9 But let ſuch vengeance come to them,
as once to Midian came;
To Jabin and proud Siſera,
at Kiſhon's fatal ſtream.
10 When thy right-hand their num'rous (hoſts
near Endor did confound,
And left their carcaſes for dung
to feed the hungry ground.
11 Let all their mighty men the fate
of Zeb and Oreb ſhare;
As Zebah and Zalmunnah, ſo
let all their princes fare.
12 Who with the ſame deſign inſpir'd,
thus vainly boaſting ſpake,
“ In firm poſſeſſion for ourſelves
“ let us God's houſes take.”
13 To ruin let them haſte like wheels
which downwards ſwiftly move;
Like chaff before the winds, let all
their ſcatter'd forces prove.
14, 15 As flames conſume dry wood or heath,
that on parch'd mountains grows,
So let thy fierce purſuing wrath
with terrors ſtrike thy foes.
16, 17 Lord, ſhroud their faces with diſgrace,
that they may own thy name;
Or them confound, whoſe harden'd (hearts
thy gentler means diſclaim.
18 So ſhall the wond'ring world confeſs
that thou, who claim'ſt alone
Jehovah's name, o'er all the earth
haſt rais'd thy lofty throne.

PSALM LXXXIV.

1 O GOD of hoſts, the mighty Lord,
how lovely is the place,
Where thou enthron'd in glory, ſhow'ſt
the brightneſs of thy face!

2 My longing ſoul faints with deſire,
to view thy bleſt abode ;
My panting heart and fleſh cry out
for thee the living God.

3 The birds, more happy far than I,
around thy altars throng ;
Securely there they build, and there
ſecurely hatch their young.

4 O Lord of hoſts, my king and God,
how highly bleſt are they,
Who in thy temple always dwell,
and there thy praiſe diſplay ;

5 Thrice happy they, whoſe choice has
their ſure protection made ; (thee
Who long to tread the ſacred ways
that to thy dwelling lead !

6 Who paſs thro' Baca's thirſty vale,
yet no refreſhment want :
Their pools are fill'd with rain, which
at their requeſt doſt grant. (thou

7 Thus they proceed from ſtrength to ſtrength.
and ſtill approach more near ;
Till all on Sion's holy mount,
before their God appear.

8 O Lord, the mighty God of hoſts,
my juſt requeſt regard ;
Thou God of Jacob, let my pray'r
be ſtill with favour heard.

9 Behold, O God, for thou alone,
canſt timely aid diſpenſe ;
On thy anointed ſervant look,
be thou his ſtrong defence.

10 For in thy courts one ſingle day
'tis better to attend,
Than, Lord, in any place beſides
a thouſand years to ſpend.
Much rather in God's houſe will I
the meaneſt office take,
Than in the wealthy tents of ſin
my pompous dwelling make.

11 For God, who is our ſun and ſhield,
will grace and glory give ;
And no good thing will he with-hold,
from them that juſtly live.

12 Thou, God, whom heav'nly hoſts obey;
how highly bleſt is he,
Whoſe hope and truſt, ſecurely plac'd,
is ſtill repos'd on thee !

PSALM LXXXV.

1 LORD, thou haſt granted to thy land,
the favours we implor'd ;
And faithful Jacob's captive race
haſt graciouſly reſtor'd.

2, 3 Thy people's ſins thou haſt abſolv'd
and all their guilt defac'd ;
Thou hath not let thy wrath flame on,
nor thy fierce anger laſt.

4 O God our ſaviour, all our hearts
to thy obedience turn,
That quencht with our repenting tears,
thy wrath no more may burn.

5, 6 For why ſhouldſt thou be angry ſtill,
and wrath ſo long retain ?
Revive us, Lord, and let thy ſaints
thy wonted comfort gain.

7 Thy gracious favour, Lord, diſplay,
which we have long implor'd ;
And for thy wond'rous mercies ſake
thy wonted aid afford.

8 God's anſwer patiently I'll wait,
for he, with glad ſucceſs,
(If they no more to folly turn)
his mourning ſaints will bleſs.

9 To all that fear his holy name,
his ſure ſalvation's near ;
And in its former happy ſtate,
Our nation ſhall appear.

10 For mercy now with truth is join'd,
and righteouſneſs with peace.
Like kind companions abſent long,
with friendly arms embrace.

11, 12 Truth from the earth ſhall ſpring,
whilſt heav'n
ſhall ſtreams of juſtice pour ;
And God, from whom all goodneſs
ſhall endleſs plenty ſhow'r. (flows,

13 Before him righteouſneſs ſhall march,
and his juſt paths prepare ;
Whilſt we his holy ſteps purſue,
with conſtant zeal and care.

PSALM LXXXVI.

1 TO my complaint, O Lord my God,
thy gracious ear incline ;
Hear me, diſtreſt and deſtitute
of all relief but thine !

2 Do thou, O God preſerve my ſoul,
that does thy name adore ;
Thy ſervant keep, and him, whoſe truſt
relies on thee, reſtore.

3 To me, who daily thee invoke,
thy mercy, Lord, extend :
4 Refreſh thy ſervant's ſoul, whoſe hopes
on thee alone depend.

5 Thou, Lord, art good, not only good,
but prompt to pardon too ;
Of plenteous mercy to all thoſe
who for thy mercy ſue.

6 To my repeated humble pray'r,
O Lord, attentive be !
7 When troubled I on thee will call,
for thou wilt anſwer me.

8 Among the gods there's none like thee,
O Lord, alone divine !
To thee, as much inferior they,
as are their works to thine.

9 Therefore their great creator thee
the nations ſhall adore,
Their long miſguided pray'rs and praiſe
to thy bleſt name reſtore.

10 All ſhall confeſs thee great, and great
the wonders thou haſt done :
Confeſs thee God, the God ſupreme,
confeſs thee God alone.

PART II.

11 Teach me thy way, O Lord, and I
from truth ſhall ne'er depart ;
In rev'rence to thy ſacred name
devoutly fix my heart.

12 Thee will I praiſe, O Lord my God,
praiſe thee with heart ſincere ;
And to thy everlaſting name
eternal trophies rear.

13 Thy boundleſs mercy ſhewn to me
tranſcends my pow'r to tell,
For thou haſt oft redeem'd my ſoul,
from loweſt depths of hell.

14 O God, the ſons of pride and ſtrife
have my deſtruction ſought,
Regardleſs of thy pow'r, that oft
has my deliv'rance wrought.

15 But thou thy conſtant goodneſs didſt
to my aſſiſtance bring ;
Of patience, mercy, and of truth,
thou everlaſting ſpring !

16 O bounteous Lord, thy grace and
to me thy ſervant ſhow ; (ſtrength
Thy kind protection, Lord, on me
thine handmaid's ſon beſtow.

17 Some ſignal give which my proud foes
may ſee with ſhame and rage,
When thou, O Lord, for my relief
and comfort doſt engage.

PSALM LXXXVII.

1 GOD's temple crowns the holy mount,
the Lord there condeſcends to dwell ;
2 His Sion's gates, in his account,
our Iſr'el's faireſt tents excel.
3 Fame glorious things of thee ſhall ſing,
O city of th' almighty king.

4 I'll mention Rahab with due praiſe,
in Babylon's applauſes join,
The fame of Æthiopia raiſe
with that of Tyre and Paleſtine,
And grant that ſome amongſt them born,
Their age and country did adorn.

5 But ſtill of Sion I'll aver,
that many ſuch from her proceed ;
Th' almighty ſhall eſtabliſh her.
6 His gen'ral liſt ſhall ſhew, when read,
That ſuch a perſon there was born,
And ſuch did ſuch an age adorn.

7 He'll Sion find with numbers fill'd
of ſuch as merit high renown ;
For hand and voice muſicians ſkill'd,
and (her tranſcending fame to crown)
Of ſuch ſhe ſhall ſucceſſions bring,
Like waters from a living ſpring.

PSALM LXXXVIII.

1 TO thee, my God and Saviour, I
By day and night addreſs my cry ;
2 Vouchſafe my mournful voice to hear,
To my diſtreſs incline thine ear :
3 For ſeas of trouble me invade, (ſhade.
My ſoul draws nigh to death's cold
4 Like one whoſe ſtrength and hopes are
They number me among the dead. (fled,

5 Like thoſe who, ſhrouded in the grave,
From thee no more remembrance have ;
Caſt off from thy ſuſtaining care,
6 Down to the confines of deſpair.
7 Thy wrath has hard upon me lain,
Afflicting me with reſtleſs pain ;

Me all thy mountain waves have preſt,
Too weak, alas, to bear the leaſt.
8 Remov'd from friends, I ſigh alone,
In a loath'd dungeon laid, where none
A viſit will vouchſafe to me,
Confin'd paſt hopes of liberty.
9 My eyes from weeping never ceaſe,
They waſte, but ſtill my griefs increaſe;
Yet daily, Lord, to thee I've pray'd,
With out-ſtretch'd hands invok'd thy aid.

10 Wilt thou by miracle revive
The dead whom thou forſak'ſt alive?
From death reſtore thy praiſe to ſing,
Whom thou from priſon wouldſt not bring?
11 Shall the mute grave thy love confeſs?
A mould'ring tomb thy faithfulneſs?
12 Thy truth and pow'r renown obtain,
Where darkneſs and oblivion reign?
13 To thee, O Lord, I cry, forlorn,
My pray'r prevents the early morn.
14 Why haſt thou, Lord, my ſoul forſook,
Nor once vouchſaf'd a gracious look?
15 Prevailing ſorrows bear me down,
Which from my youth with me have grown;
Thy terrors paſt diſtract my mind,
And fears of blacker days behind.

16 Thy wrath has burſt upon my head,
Thy terrors fill my ſoul with dread;
17 Environ'd as with waves combin'd;
And for a gen'ral deluge join'd.
18 My lovers, friends, familiars, all
Remov'd from ſight, and out of call;
To dark oblivion all retir'd,
Dead or at leaſt to me expir'd.

PSALM LXXXIX.

1 THY mercies, Lord, ſhall be my ſong,
my ſong on them ſhall ever dwell,
To ages yet unborn my tongue
thy never-failing truth ſhall tell.
2 I have affirm'd, and ſtill maintain,
thy mercy ſhall for ever laſt;
Thy truth that does the heav'ns ſuſtain,
like them ſhall ſtand for ever faſt.

3 Thus ſpeak'ſt thou by the prophet's voice,
" With David I a league have made,
" To him my ſervant and my choice,
" by ſolemn oath this grant convey'd,
4 " While, earth, and ſeas, and ſkies endure,
" thy ſeed ſhall in my ſight remain;
" To them thy throne I will enſure,
" they ſhall to endleſs ages reign."

5 For ſuch ſtupendous truth and love
both heav'n and earth juſt praiſes owe,
By choirs of angels ſung above,
and by aſſembled ſaints below.
6 What ſeraph of celeſtial birth
to vie with Iſr'el's God ſhall dare?
Or who among the gods of earth,
with our almighty Lord compare?

7 With rev'rence and religious dread,
his ſaints ſhould to his temple preſs?
His fear through all their hearts ſhould ſpread,
who his almighty name confeſs.
8 Lord God of armies, who can boaſt
of ſtrength or pow'r, like thine renown'd?
Of ſuch a num'rous faithful hoſt,
as that which does thy throne ſurround?

9 Thou doſt the lawleſs ſea controul,
and change the proſpect of the deep;
Thou mak'ſt the ſleeping billows roll,
thou mak'ſt the rolling billows ſleep.
10 Thou brak'ſt in pieces Rahab's pride,
and didſt oppreſſing pow'r diſarm:
Thy ſcatter'd foes have dearly try'd
the force of thy reſiſtleſs arm.

11 In thee the ſov'reign right remains
of earth and heav'n; thee, Lord alone,
The world, and all that it contains,
their maker and preſerver own.
12 The poles on which the globe does reſt,
were form'd by thy creating voice;
Tabor and Hermon, eaſt and weſt,
in thy ſuſtaining pow'r rejoice.

13 Thy arm is mighty, ſtrong thy hand,
yet, Lord, thou doſt with juſtice reign;
14 Poſſeſt of abſolute command,
thou truth and mercy doſt maintain.
15 Happy, thrice happy, they who hear
thy ſacred trumpet's joyful ſound;
Who may at feſtivals appear,
with thy moſt glorious preſence crown'd.

16 Thy ſaints ſhall always be o'erjoy'd,
who on thy ſacred name rely;
And in thy righteouſneſs employ'd,
above their foes be rais'd on high.
17 For in thy ſtrength they ſhall advance,
whoſe conqueſts from thy favour ſpring.
18 The Lord of hoſts is our defence,
and Iſr'el's God our Iſr'el's king.

19 Thus ſpeak'ſt thou by the prophet's voice,
" A mighty champion I will ſend;
" From Judah's tribe have I made choice
" of one who ſhall the reſt defend.
20 " My ſervant David I have found,
" with holy oil anointed him;
21 " Him ſhall the hand ſupport that crown'd,
" and guard, that gave the diadem.

22 " No prince from him ſhall tribute force,
" no ſon of ſtrife ſhall him annoy;
23 " His ſpiteful foes I will diſperſe,
" and them before his face deſtroy.
24 " My truth and grace ſhall him ſuſtain;
" his armies in well-order'd ranks,
25 " Shall conquer from the Tyrian main
" to Tigris and Euphrates' banks.

26 " Me for his father he ſhall take,
" his God and rock of ſafety call;
27 " Him I my firſt-born ſon will make,
" and earthly kings his ſubjects all.
28 " To him my mercy I'll ſecure,
" my cov'nant make for ever faſt;
29 " His ſeed for ever ſhall endure,
" his throne till heav'n diſſolves, ſhall laſt.

PART II.

30 " But if his heirs my law forſake,
" and from my ſacred precepts ſtray,
31 " If they my righteous ſtatutes break,
" nor ſtrictly my commands obey,
32 " Their ſins I'll viſit with a rod,
" and for their folly make them ſmart;
33 " Yet will not ceaſe to be their God,
" nor from my truth, like them, depart.

34 " My cov'nant I will ne'er revoke,
" but in remembrance faſt retain;
" The thing that once my lips have ſpoke
" ſhall in eternal force remain.
35 " Once have I ſworn, but once for all,
" and made my holineſs the tie,
" That I my grant will ne'er recal,
" nor to my ſervant David lie.

36 " Whoſe throne and race the conſtant ſun
" ſhall, like his courſe, eſtabliſht ſee;
37 " Of this my oath, thou conſcious moon,
" in heav'n my faithful witneſs be."
38 Such was thy gracious promiſe, Lord,
but thou haſt now our tribes forſook,
Thy own anointed haſt abhorr'd,
and turn'd on him thy wrathful look.

39 Thou ſeemeſt to have render'd void
thy cov'nant with thy ſervant made,
Thou haſt his dignity deſtroy'd,
and in the duſt his honour laid.
40 Of ſtrong-holds thou haſt him bereft,
and brought his bulwarks to decay,
41 His frontier-coaſt defenceleſs left,
a publick ſcorn and common prey.

42 His ruin does glad triumphs yield
to foes advanc'd by thee to might;
43 Thou haſt his conqu'ring ſword unſteel'd,
his valour turn'd to ſhameful flight.
44 His glory is to darkneſs fled,
his throne is levell'd with the ground:
45 His youth to wretched bondage led,
with ſhame o'erwhelm'd and ſorrow drown'd.

46 How long ſhall we thy abſence mourn?
wilt thou for ever, Lord, retire?
Shall thy conſuming anger burn
till that and we at once expire?
47 Conſider, Lord, how ſhort a ſpace
thou doſt for mortal life ordain;

No method to prolong the race,
but loading it with grief and pain.
48 What man is he that can controul
death's ſtrict unalterable doom ?
Or reſcue from the grave his ſoul,
the grave that muſt mankind entomb ?
49 Lord, where's thy love, thy boundleſs grace,
the oath to which thy truth did ſeal,
Conſign'd to David and his race,
the grant which time ſhould ne'er repeal ?
50 See how thy ſervants treated are
with infamy, reproach and ſpite ;
Which in my ſilent breaſt I bear
from nations of licentious might.
51 How they, reproaching thy great name,
have made thy ſervant's hope their jeſt ;
52 Yet thy juſt praiſes we'll proclaim,
and ever ſing, the Lord be bleſt.
Amen, Amen.

PSALM XC.

1 O Lord, the ſaviour and defence
of us thy choſen race,
From age to age thou ſtill haſt been
our ſure abiding place.
2 Before thou brought'ſt the mountains forth,
or th' earth and world didſt frame,
Thou always wert the mighty God,
and ever art the ſame.
3 Thou turneſt man, O Lord, to duſt,
of which he firſt was made ;
And when thou ſpeak'ſt the word,
'tis inſtantly obey'd. (return,
4 For in thy ſight a thouſand years
are like a day that's paſt,
Or like a watch in dead of night,
whoſe hours unminded waſte.
5 Thou ſweep'ſt us off as with a flood,
we vaniſh hence like dreams ;
At firſt we grow like graſs that feels
the ſun's reviving beams.
6 But howſoever freſh and fair
its morning beauty ſhows ;
'Tis all cut down, and wither'd quite,
before the ev'ning cloſe.
7, 8 We by thine anger are conſum'd,
and by thy wrath diſmay'd :
Our publick crimes and ſecret ſins
before thy ſight are laid.
9 Beneath thy anger's ſad effects
our drooping days we ſpend ;
Our unregarded years break off,
like tales that quickly end.
10 Our term of time is ſeventy years,
an age that few ſurvive ;
But if with more than common ſtrength,
to eighty we arrive ;
Yet then our boaſted ſtrength decays,
to ſorrow turn'd and pain ;
So ſoon the ſlender thread is cut,
and we no more remain.

PART II.

11 But who thy anger's dread effects
does, as he ought, revere ?
And yet thy wrath does fall or riſe,
as more or leſs we fear.
12 So teach us, Lord, th' uncertain ſum
of our ſhort days to mind,
That to true wiſdom all our hearts
may ever be inclin'd.
13 O to thy ſervants, Lord, return,
and ſpeedily relent !
As we of our miſdeeds, do thou
of our juſt doom repent.
14 To ſatisfy and chear our ſouls
thy early mercy ſend ;
That we may all our days to come,
in joy and comfort ſpend.
15 Let happy times with large amends
dry up our former tears ;
Or equal at the leaſt the term
of our afflicted years.
16 To all thy ſervants, Lord, let this
thy wond'rous work be known,
And to our offspring, yet unborn,
thy glorious pow'r be ſhown.
17 Let thy bright rays upon us ſhine,
give thou our works ſucceſs ;
The glorious work we have in hand
do thou vouchſafe to bleſs.

PSALM XCI.

1 HE that has God his guardian made,
Shall under his almighty ſhade,
ſecure and undiſturb'd abide.
2 Thus, to my ſoul, of him I'll ſay,
He is my fortreſs and my ſtay,
my God, in whom I will confide.
3 His tender love and watchful care
Shall free thee from the fowler's ſnare,
and from the noiſome peſtilence ;
4 He over thee his wings ſhall ſpread,
And cover thy unguarded head ;
his truth ſhall be thy ſtrong defence.
5 No terrors, that ſurprize by night,
Shall thy undaunted courage fright,
nor deadly ſhafts that fly by day ;
6 Nor plague, of unknown riſe, that kills
In darkneſs, nor infectious ills,
that in the hotteſt ſeaſon ſlay.
7 A thouſand at thy ſide ſhall die,
At thy right-hand ten thouſand lie,
while thy firm health untouch'd re-
8 Thou only ſhalt look on and ſee (mains:
The wicked's ſad cataſtrophe,
and count the ſinners mournful gains.
9 Becauſe (with well-plac'd confidence)
Thou mak'ſt the Lord thy ſure defence,
and on the higheſt doſt rely ;
10 Therefore no ill ſhall thee befal,
Nor to thy healthful dwelling ſhall
any infectious plague draw nigh.
11 For he, throughout thy happy days,
To keep thee ſafe in all thy ways,
ſhall give his angels ſtrict commands :
12 And they, leſt thou ſhould chance to meet
With ſome rough ſtone to wound thy feet,
ſhall bear thee ſafely in their hands.
13 Dragons and aſps that thirſt for blood,
And lions roaring for their food,
beneath his conqu'ring feet ſhall lie.
14 Becauſe he lov'd and honoured me,
Therefore (ſays God) I'll ſet him free,
and fix his glorious throne on high.
15 He'll call ; I'll anſwer when he calls,
And reſcue him when ill befals ;
increaſe his honour and his wealth :
16 And when, with undiſturb'd content,
His long and happy life is ſpent,
his end I'll crown with ſaving health.

PSALM XCII.

1 HOW good and pleaſant muſt it be
to thank the Lord moſt high !
And with repeated hymns of praiſe,
his name to magnify !
2 With ev'ry morning's early dawn,
his goodneſs to relate ;
And of his conſtant truth, each night,
the glad effects repeat.
3 To ten-ſtring'd inſtruments we'll ſing,
with tuneful pſalt'ries join'd ;
And to the harp with ſolemn ſounds
for ſacred uſe deſign'd.
4 For thro' thy wond'rous works, O Lord,
thou mak'ſt my heart rejoice ;
The thoughts of them ſhall make me
and ſhout with chearful voice. (glad,
5 6 How wond'rous are thy works, O
how deep are thy decrees ! (Lord !
Whoſe winding tracks, in ſecret laid,
no ſtupid ſinner ſees.
7 He little thinks, when wicked men
like graſs look freſh and gay,
How ſoon their ſhort-liv'd ſplendor muſt
for ever paſs away.
8, 9 But thou, my God, art ſtill moſt high ;
and all thy lofty foes,
Who thought they might ſecurely ſin,
ſhall be o'erwhelm'd with woes.
10 Whilſt thou exalt'ſt my ſov'reign
and mak'ſt it largely ſpread : (pow'r,
And with refreſhing oil anoint'ſt
my conſecrated head.
11 I ſoon ſhall ſee my ſtubborn foes
to utter ruin brought ;
And hear the diſmal end of thoſe,
who have againſt me fought.
12 But righteous men, like fruitful palms,
ſhall make a glorious ſhow ;
As cedars that on Lebanon
in ſtately order grow.
13, 14 Theſe planted in the houſe of God,
within his court ſhall thrive ;
Their vigour and their luſtre both
ſhall in old age revive :
15 Thus will the Lord his juſtice ſhew :
and God my ſtrong defence,
Shall due rewards to all the world
impartially diſpenſe.

PSALM XCIII.

1 WITH glory clad, with ſtrength array'd,
the Lord, that o'er all nature reigns,

The world's foundations ſtrongly laid,
and the vaſt fabrick ſtill ſuſtains.
2 How ſurely ſtabliſht is thy throne!
which ſhall no change or period ſee;
For thou, O Lord, and thou alone,
art God from all eternity.
3, 4 The floods, O Lord, lift up their voice,
and toſs the troubled waves on high;
But God above can ſtill their noiſe
and make the angry ſea comply.
5 Thy promiſe, Lord, is ever ſure;
and they that in thy houſe would (dwell,
That happy ſtation to ſecure,
muſt ſtill in holineſs excel.

PSALM XCIV.

1, 2 O God, to whom revenge belongs,
thy vengeance now diſcloſe;
Ariſe, thou judge of all the earth,
and cruſh thy haughty foes.
3, 4 How long, O Lord, ſhall ſinful men
their ſolemn triumphs make?
How long their wicked actions boaſt?
and inſolently ſpeak?
5, 6 Not only they thy ſaints oppreſs,
but, unprovok'd they ſpill
The widows and the ſtrangers blood,
and helpleſs orphans kill.
7 "And yet the Lord ſhall ne'er perceive,
(profanely thus they ſpeak)
"Nor any notice of our deeds
"the God of Jacob take."
8 At length, ye ſtupid fools, your wants
endeavour to diſcern,
In folly will ye ſtill proceed,
and wiſdom never learn?
9, 10, Can he be deaf who form'd the ear,
or blind who fram'd the eye?
Shall earth's great judge not puniſh (thoſe
who his known will defy?
11 He fathoms all the thoughts of men,
to him their hearts lie bare;
His eyes ſurveys them all, and ſees
how vain their counſels are.

PART II.

12 Bleſt is the man whom thou, O Lord,
in kindneſs doſt chaſtiſe;
And by thy ſacred rules to walk
doſt lovingly adviſe.
13 This man ſhall reſt and ſafety find
in ſeaſons of diſtreſs;
Whilſt God prepares a pit for thoſe
that ſtubbornly tranſgreſs.
14 For God will never from his ſaints
his favour wholly take;
His own poſſeſſion and his lot,
he will not quite forſake.
15 The world ſhall then confeſs thee juſt,
in all that thou haſt done;
And thoſe that chooſe thy upright ways,
ſhall in thoſe paths go on.
16 Who will appear in my behalf,
when wicked men invade?
Or who, when ſinners would oppreſs,
my righteous cauſe ſhall plead?

17, 18, 19 Long ſince had I in ſilence ſlept,
but that the Lord was near,
To ſtay me when I ſlipp'd, when ſad,
my troubled heart to chear.

20 Wilt thou, who art a God moſt juſt,
their ſinful throne ſuſtain,
Who make the law a fair pretence
their wicked ends to gain?
21 Againſt the lives of righteous men
they form their cloſe deſign;
And blood of innocents to ſpill,
in ſolemn league combine.

22 But my defence is firmly plac'd
in God the Lord moſt high;
He is my rock, to which I may,
for refuge always fly.
23 The Lord ſhall cauſe their ill deſigns
on their own heads to fall;
He in their ſins ſhall cut them off,
our God ſhall ſlay them all.

PSALM XCV.

1 O Come loud anthems let us ſing,
Loud thanks to our almighty king,
For we our voices high ſhould raiſe,
When our ſalvation's rock we praiſe.
2 Into his preſence let us haſte,
To thank him for his favours paſt;
To him addreſs in joyful ſongs
The praiſe that to his name belongs.

3 For God the Lord, enthron'd in ſtate,
Is, with unrivall'd glory, great;
A king ſuperior far to all,
Whom, by his title, God we call.
4 The depths of earth are in his hand,
Her ſecret wealth at his command;
The ſtrength of hills that threat the (ſkies
Subjected to his empire lies.

5 The rolling ocean's vaſt abyſs
By the ſame ſov'reign right is his;
'Tis mov'd by his almighty hand,
That form'd and fix'd the ſolid land.
6 O let us to his courts repair,
And bow with adoration there,
Down on our knees devoutly all
Before the Lord our maker fall.

7 For he's our God, our ſhepherd he,
His flock and paſture-ſheep are we;
If then you'll (like his flock) draw near,
To day, if you his voice will hear.
8 Let not your harden'd hearts renew
Your fathers crimes and judgments too,
Nor here provoke my wrath, as they
In deſart plains of Meribah;

9 When thro' the wilderneſs they mov'd,
And me with freſh temptations prov'd;
They ſtill thro' unbelief rebell'd,
While they my wond'rous works beheld.
10, 11 They forty years my patience griev'd,
Tho' daily I their wants reliev'd;
Then—'tis a faithleſs race, I ſaid,
Whoſe heart from me has always ſtray'd.

They ne'er will tread my righteous path;
Therefore to them in ſettled wrath,
Since they deſpis'd my reſt I ſwear,
That they ſhall never enter there.

PSALM XCVI.

1 SING to the Lord a new-made ſong;
Let earth, in one aſſembled throng;
her common patron's praiſe reſound.
2 Sing to the Lord and bleſs his name,
From day to day his praiſe proclaim,
who us has with ſalvation crown'd.
3 To heathen lands his fame rehearſe,
His wonders to the univerſe.

4 He's great, and greatly to be prais'd;
In majeſty and glory rais'd
above all other deities;
5 For pageantry and idols all,
Are they whom gods the heathen call;
he only rules who made the ſkies.
6 With majeſty and honour crown'd,
Beauty and ſtrength his throne ſurround:

7 Be therefore both to him reſtor'd
By you who have falſe gods ador'd,
aſcribe due honour to his name;
8 Peace off'rings on his altar lay,
Before his throne your homage pay,
which he, and he alone, can claim.
9 To worſhip at his ſacred court
Let all the trembling world reſort.

10 Proclaim aloud, Jehovah reigns,
Whoſe pow'r the univerſe ſuſtains,
and baniſht juſtice will reſtore:
11 Let therefore heav'n new joys confeſs,
And heav'nly mirth let earth expreſs,
Its loud applauſe the ocean roar;
Its mute inhabitants rejoice,
And for his triumph find a voice.

12 For joy let fertile valleys ſing,
The chearful groves their tribute bring;
the tuneful choir of birds awake,
13 The Lord's approach to celebrate,
Who now ſets out with awful ſtate,
his circuit thro' the earth to take.
From heav'n to judge the world he's come,
With juſtice to reward and doom.

PSALM XCVII.

1 JEhovah reigns, let all the earth
in his juſt government rejoice;
Let all the iſles, with ſacred mirth,
in his applauſe unite their voice.
2 Darkneſs and clouds of awful ſhade
his dazling glory ſhroud in ſtate;
Juſtice and truth his guards are made,
and fixt by his pavillion wait.

3 Devouring fire before his face,
his foes around with vengeance (ſtrook;
4 His lightnings ſet the world on blaze,
earth ſaw it, and with terror ſhook;
5 The proudeſt hills his preſence felt,
their height nor ſtrength could help afford,

The proudeſt hills like wax did melt,
in preſence of th' almighty Lord.
6 The heav'ns his righteouſneſs to ſhow,
with ſtorms of fire our foes purſu'd ;
And all the trembling world below,
have his deſcending glory view'd.
7 Confounded be their impious hoſt,
who make the gods to whom they
All who of pageant idols boaſt : (pray ;
to him, ye gods, your worſhip pay.
8 Glad Sion of thy triumph heard,
and Judah's daughters were o'er-joy'd ;
Becauſe thy righteous judgments, Lord,
have pagan-pride and pow'r deſtroy'd.
9 For thou, O God, art ſeated high,
above earth's potentates enthron'd ;
Thou, Lord, unrival'd in the ſky,
ſupreme by all the gods art own'd.
10 You, who to ſerve this Lord aſpire,
abhor what's ill, and truth eſteem :
He'll keep his ſervant's ſouls intire,
and them from wicked hands redeem.
11 For ſeeds are ſown of glorious light,
a future harveſt for the juſt ;
And gladneſs for the heart that's right,
to recompenſe his pious truſt.
12 Rejoice, ye righteous, in the Lord ;
memorials of his holineſs
Deep in your faithful breaſts record,
and with your thankful tongues confeſs.

PSALM XCVIII.

1 SIng to the Lord a new-made ſong,
who wond'rous things has done ;
With his right-hand and holy arm
the conqueſt he has won.
2 The Lord has thro' th' aſtoniſht world
diſplay'd his ſaving might,
And made his righteous acts appear
in all the heathens ſight.
3 Of Iſr'el's houſe his love and truth
have ever mindful been ;
Wide earth's remoteſt parts the pow'r
of Iſr'el's God have ſeen.
4 Let therefore earth's inhabitants
their chearful voices raiſe,
And all with univerſal joy,
reſound their Maker's praiſe.
5 With harp and hymns ſoft melody
into the concert bring,
6 The trumpet and ſhrill cornet's ſound,
before th' almighty king.
7 Let the loud ocean roar her joy,
with all that ſeas contain ;
The earth and her inhabitants
join concert with the main.
8 With joy let riv'lets ſwell to ſtreams,
to ſpreading torrents they ;
And echoing vales, from hill to hill,
redoubled ſhouts convey ;
9 To welcome down the world's great
who does with juſtice come, (judge,
And with impartial equity,
both to reward and doom.

PSALM XCIX.

1 JEhovah reigns, let therefore all
the guilty nations quake ;
On cherubs wings he ſits enthron'd,
let earth's foundations ſhake.
2 On Sion's hill he keeps his court,
his palace makes her tow'rs ;
Yet thence his ſov'reignty extends
ſupreme o'er earthly pow'rs.
3 Let therefore all with praiſe addreſs
his great and dreadful name ;
And with his unreſiſted might,
his holineſs proclaim.
4 For truth and juſtice, in his reign,
of ſtrength and pow'r take place ;
His judgments are with righteouſneſs
diſpens'd to Jacob's race.
5 Therefore exalt the Lord our God,
before his footſtool fall ;
And with his unreſiſted might,
his holineſs extol.
6 Moſes and Aaron thus of old
among his prieſts ador'd ;
Amongſt his prophets Samuel thus
his ſacred name implor'd.
Diſtreſt, upon the Lord they call'd,
who ne'er their ſuit deny'd ;
But as with rev'rence they implor'd,
he graciouſly reply'd.
7 For, with their camp, to guide their
the cloudy pillar mov'd : (march,
They kept his laws, and to his will
obedient ſervants prov'd.
8 He anſwer'd them, forgiving oft
his people for their ſake,
And thoſe who raſhly them oppos'd,
did ſad examples make.
9 With worſhip at his ſacred courts
exalt our God and Lord ;
For he, who only holy is,
alone ſhould be ador'd.

PSALM C.

1, 2 WITH one conſent let all the earth
to God their chearful voices raiſe ;
Glad homage pay, with awful mirth,
and ſing before him ſongs of praiſe.
3 Convinc'd that he is God alone,
from whom both we and all proceed ;
We, whom he chooſes for his own,
the flock that he vouchſafes to feed.
4 O enter then his temple gate,
thence to his courts devoutly preſs,
And ſtill your grateful hymns repeat,
and ſtill his name with praiſes bleſs.
5 For he's the Lord, ſupremely good,
his mercy is for ever ſure ;
His truth, which always firmly ſtood,
to endleſs ages ſhall endure.

PSALM CI.

1 OF mercy's never-failing ſpring,
And ſtedfaſt judgment I will ſing ;
And ſince they both to thee belong,
To thee, O Lord, addreſs my ſong.
2 When, Lord, thou ſhalt with me reſide ;
Wiſe diſcipline my reign ſhall guide ;
With blameleſs life myſelf I'll make
A pattern for my court to take.
3 No ill deſign will I purſue,
Nor thoſe my fav'rites make that do.
4 Who to reproof bears no regard,
Him will I totally diſcard.
5 The private ſlanderer ſhall be
In publick juſtice doom'd by me :
From haughty looks I'll turn aſide,
And mortify the heart of pride ;
6 But honeſty call'd from her cell,
In ſplendor at my court ſhall dwell :
Who virtue's practice make their care,
Shall have the firſt preferments there.
7 No politicks ſhall recommend
His country's foe to be my friend :
None e'er ſhall to my favour riſe
By flatt'ring or malicious lies.
8 All thoſe who wicked courſes take,
An early ſacrifice I'll make ;
Cut off, deſtroy, till none remain
God's holy city to profane.

PSALM CII.

1 WHen I pour out my ſoul in pray'r,
do thou, O Lord, attend ;
To thy eternal throne of grace
let my ſad cry aſcend.
2 O hide not thou thy glorious face
in times of deep diſtreſs,
Incline thine ear, and when I call
my ſorrows ſoon redreſs.
3 Each cloudy portion of my life,
like ſcatter'd ſmoak expires ;
My ſhrivell'd bones are like a hearth
that's parch'd with conſtant fires.
4 My heart, like graſs, that feels the blaſt
of ſome infectious wind,
Does languiſh ſo with grief, that ſcarce
my needful food I mind.
5 By reaſon of my ſad eſtate,
I ſpend my breath in groans ;
My fleſh is worn away, my ſkin
ſcarce hides my ſtarting bones.
6 I'm like a pelican become,
that does in deſarts mourn ;
Or like an owl that ſits all day
on barren trees forlorn.
7 In watchings, or in reſtleſs dreams
the night by me is ſpent ;
As by thoſe ſolitary birds
that loneſome roofs frequent.
8 All day by railing foes I'm made
the ſubject of their ſcorn ;
Who all, poſſeſt with furious rage,
have my deſtruction ſworn.
9 When grov'ling on the ground I lie,
oppreſt with grief and fears,
My bread is ſtrew'd with aſhes o'er,
my drink is mix'd with tears.
10 Becauſe on me with double weight
thy heavy wrath does lie ;

For thou to make my fall more great,
didſt lift me up on high.

11 My days juſt haſt'ning to their end
are like an ev'ning ſhade;
My beauty does like wither'd graſs,
with wanning luſtre fade.

12 But thy eternal ſtate, O Lord,
no length of time ſhall waſte;
The mem'ry of thy wond'rous works,
from age to age ſhall laſt.

13 Thou ſhalt ariſe, and Sion view
with an unclouded face;
For now her time is come, thy own
appointed day of grace.

14 Her ſcatter'd ruins, by thy ſaints
with pity are ſurvey'd;
They grieve to ſee her lofty ſpires
in duſt and rubbiſh laid.

15, 16 The name and glory of the Lord
all heathen kings ſhall fear:
When he ſhall Sion build again,
and in full ſtate appear.

17, 18 When he regards the poors requeſt,
nor ſlights their earneſt pray'r;
Our ſons for this recorded grace,
ſhall his juſt praiſe declare.

19 For God, from his abode on high,
his gracious beams diſplay'd;
The Lord, from heav'n, his lofty throne,
has all the earth ſurvey'd.

20 He liſt'ned to the captives moans,
he heard their mournful cry,
And freed by his reſiſtleſs pow'r
the wretches doom'd to die.

21 That they in Sion, where he dwells,
might celebrate his fame,
And thro' the holy city ſing
loud praiſes to his name.

22 When all the tribes aſſembling there,
their ſolemn vows addreſs, (ſent,
And neigh'b'ring lands, with glad con-
the Lord their God confeſs.

23 But, ere my race is run, my ſtrength
thro' his fierce wrath decays;
He has, when all my wiſhes bloom'd,
cut ſhort my hopeful days.

24 Lord, end not thou my life, ſaid I,
when half is ſcarcely paſt;
Thy years from worldly changes free,
to endleſs ages laſt.

25 The ſtrong foundations of the earth
of old by thee were laid;
Thy hands the beauteous arch of heav'n
with wond'rous ſkill have made,

26, 27 Whilſt thou for ever ſhalt endure,
they ſoon ſhall paſs away;
And, like a garment often worn,
ſhall vaniſh and decay.

Like that, when thou ordain'ſt their
to thy command they bend; (change
But thou continu'ſt ſtill the ſame,
nor have thy years an end.

28 Thou to the children of thy ſaints
ſhalt laſting quiet give;
Whoſe happy race, ſecurely fixt,
ſhall in thy preſence live.

PSALM CIII.

1, 2 MY ſoul, inſpir'd with ſacred love,
God's holy name for ever bleſs;
Of all his favours mindful prove,
and ſtill thy grateful thanks expreſs.

3, 4 'Tis he that all thy ſins forgives,
and after ſickneſs makes thee ſound;
From danger he thy life retrieves,
by him with grace and mercy crown'd.

5, 6 He with good things thy mouth ſup-
thy vigour eagle-like renews; (plies,
He, when the guiltleſs ſuff'rer cries,
his foe with juſt revenge purſues.

7 God made of old his righteous ways
to Moſes and our fathers known;
His works, to his eternal praiſe,
were to the ſons of Jacob ſhown.

8 The Lord abounds with tender love,
and unexampled acts of grace;
His waken'd wrath does ſlowly move,
his willing mercy flows apace.

9, 10 God will not always harſhly chide,
but with his anger quickly part;
And loves his puniſhments to guide,
more by his love than our deſert.

11 As high as heav'n its arch extends,
above this little ſpot of clay;
So much his boundleſs love tranſcends,
the ſmall reſpects that we can pay.

12, 13 As far as 'tis from eaſt to weſt,
ſo far has he our ſins remov'd;
Who with a father's tender breaſt,
has ſuch as fear him always lov'd.

14, 15 For God, who all our frame ſurveys,
conſiders that we are but clay;
How freſh ſoe'er we ſeem, our days
like graſs or flow'rs muſt fade away.

16 17 Whilſt they are nipt with ſudden
blaſts,
nor can we find their former place;
God's faithful mercy ever laſts,
to thoſe that fear him and their race.

18 This ſhall attend on ſuch as ſtill
proceed in his appointed way;
And who not only know his will,
but to it juſt obedience pay.

19, 20 The Lord, the univerſal king,
in heav'n has fixt his lofty throne:
To him, ye angels, praiſes ſing,
in whoſe great ſtrength his pow'r is
ſhown.

Ye that his juſt commands obey,
and hear and do his ſacred will;

21 Ye hoſts of his this tribute pay,
who ſtill what he ordains fulfil.

22 Let ev'ry creature jointly bleſs,
the mighty Lord; and thou my heart,
With grateful joy thy thanks expreſs,
and in this concert bear thy part.

PSALM CIV.

1 BLeſs God, my ſoul; thou, Lord, alone
poſſeſſeſt empire without bounds;
With honour thou art crown'd, thy
eternal majeſty ſurrounds. (throne

2 With light thou doſt thyſelf enrobe,
and glory for a garment take;
Heav'ns curtains ſtretch beyond the
the canopy of ſtate to make. (globe

3 God builds on liquid air, and forms
his palace-chambers in the ſkies;
The clouds his chariots are, and ſtorms
the ſwift-wing'd ſteed with which he
flies.

4 As bright as flame, and ſwift as wind,
his miniſters heav'n's palace fill,
To have their ſundry taſks aſſign'd;
all proud to ſerve their ſovereign's
will.

5, 6 Earth on her center fixt he ſet,
her face with waters overſpread;
Nor proudeſt mountains dar'd, as yet,
to lift above the waves their head.

7 But when thy awful face appear'd,
th' inſulting waves diſpers'd; they
fled (heard,
When once thy thunder's voice they
and by their haſte confeſs'd their
dread.

8 Thence up, by ſecret tracts they creep,
and, guſhing from the mountain's ſide,
Thro' valleys travel to the deep,
appointed to receive their tide.

9 There haſt thou fixt the ocean's bounds,
the threat'ning ſurges to repel;
That they no more o'erpaſs their
mounds,
nor to a ſecond deluge ſwell.

PART II.

10 Yet thence in ſmaller parties drawn,
the ſea recovers her loſt hills;
And ſtarting ſprings from ev'ry lawn,
ſurprize the vales with plenteous rills,

11 The fields tame beaſts are thither led,
weary with labour, faint with
drought:
And aſſes on wild mountains bred,
have ſenſe to find theſe currents out.

12 Their ſhady trees, from ſcorching beams,
yield ſhelter to the feather'd throng;
They drink, and to the bounteous
ſtreams
return the tribute of their ſong.

13 His rains from heav'n, parch'd hills
recruit,
that ſoon tranſmit the liquid ſtore;
Till earth is burden'd with her fruit,
and nature's lap can hold no more.

14 Graſs for our cattle to devour,
he makes the growth of ev'ry field;
Herbs for man's uſe, of various pow'r,
that either food or phyſick yield.

15 With cluſter'd grapes he crowns the
vine, (cares,
to chear man's heart oppreſt with
Gives oil that makes his face to ſhine;
and corn, that waſted ſtrength re-
pairs.

PART III.

16 The trees of God, without the care
or art of man, with ſap are fed:

The mountain-cedars look as fair
as thoſe in royal gardens bred.
17 Safe in the lofty cedar's arms
the wand'rers of the air may reſt:
The hoſpitable pine from harms
protects the ſtork, her pious gueſt.

18 Wild goats the craggy rock aſcend,
its tow'ring heights their fortreſs make,
Whoſe cells in labyrinths extend,
creatures refuge take.

the huſbandman ſecurely goes,
Commencing with the ſun his toil,
with him returns to his repoſe.
24 How various, Lord, thy works are found,
for which thy wiſdom we adore!
The earth is with thy treaſure crown'd,
'till nature's hand can graſp no more.

Part IV.

25 But ſtill, the vaſt unfathom'd main
of wonders a new ſcene ſupplies,
Whoſe depths inhabitants contain
of ev'ry form and ev'ry ſize.
26 Full-freighted ſhips from ev'ry port,
there cut their unmoleſted way;
Leviathan, whom there to ſport
thou mad'ſt, has compaſs there to play.

27 Theſe various troops of ſea and land,
in ſenſe of common want agree;
All wait on thy diſpenſing hand,
and have their daily alms from thee.
28 They gather what thy ſtores diſperſe,
without their trouble to provide;
Thou op'ſt thy hand, the univerſe,
the craving world is all ſupply'd.

29 Thou for a moment hid'ſt thy face,
the num'rous ranks of creatures mourn: (race
Thou tak'ſt their breath, all nature's
forthwith to mother earth return.
30 Again thou ſend'ſt thy ſpirit forth,
t'inſpire the maſs with vital ſeed;
Nature's reſtor'd, and parent earth
ſmiles on her new-created breed.

31 Thus thro' ſucceſſive ages ſtands
firm fixt thy providential care;
Pleas'd with the work of thy own hands,
thou doſt the waſtes of time repair.

32 One look of thine, one wrathful look,
earth's panting breaſt with terror fills; (ſmoke,
One touch from thee, with clouds of
in darkneſs ſhrouds the proudeſt hills.

33 In praiſing God, while he prolongs
my breath, I will that breath employ;
34 And join devotion to my ſongs,
ſincere, as is in him my joy.
35 While ſinners from earth's face are hurl'd,
praiſe thou his holy name,
ng world
roclaim.

Lord,
deeds,
ans
ſcourſe,
w with joy,
ord.
4 Seek ye the Lord, his ſaving ſtrength
devoutly ſtill implore;
And, where he's ever preſent, ſeek
his face for evermore.

5 The wonders that his hands have
keep thankfully in mind; (wrought,
The righteous ſtatutes of his mouth,
and laws to us aſſign'd.
6 Know ye his ſervant Abr'am's ſeed,
and Jacob's choſen race.
7 He's ſtill our God, his judgments ſtill
throughout the earth take place.
8 His cov'nant he has kept in mind
for num'rous ages paſt,
Which yet, for thouſand ages more,
in equal force ſhall laſt.
9 Firſt ſign'd to Abr'am, next by oath
to Iſaac made ſecure;
10 To Jacob and his heirs a law
for ever to endure.
11 That Canaan's land ſhould be their lot,
when yet but few they were;
12 But few in number, and thoſe few
all friendleſs ſtrangers there.
13 In pilgrimage, from realm to realm,
ſecurely they remov'd:
14 Whilſt proudeſt monarchs, for their
ſeverely he reprov'd. (ſakes
15 "Theſe mine anointed are, ſaid he,
"let none my ſervants wrong,
"Nor treat the pooreſt prophet ill,
"that does to me belong."
16 A dearth at laſt, by his command,
did thro' the land prevail;
Till corn, the chief ſupport of life,
ſuſtaining corn did fail.
17 But his indulgent providence
had pious Joſeph ſent,

Sold into Egypt, but their death
who ſold him to prevent.
18 His feet with heavy chains were
with calumny his fame! (cruſh'd,
19 Till God's appointed time and word
to his deliv'rance came.
20 The king his ſov'reign orders ſent,
and reſcu'd him with ſpeed;
Whom private malice had confin'd,
the people's ruler freed.
21 His court, revenues, realm, were all
ſubjected to his will:
22 His greateſt princes to controul,
and teach his ſtateſmen ſkill.

Part II.

23 To Egypt then, invited gueſts,
half-famiſh'd Iſr'el came;
And Jacob held, by royal grant,
the fertile land of Ham.
24 Th' almighty there with ſuch increaſe
his people multiply'd;
Till with their proud oppreſſors they
in ſtrength and number vy'd.

25 Their vaſt increaſe th' Egyptians hearts
with jealous anger fir'd,
Till they his ſervants to deſtroy
by treach'rous arts conſpir'd.
26 His ſervant Moſes then he ſent,
his choſen Aaron too;
27 Impow'r'd with ſigns and miracles
to prove their miſſion true.

28 He call'd for darkneſs, darkneſs came,
nature his ſummons knew;
29 Each ſtream and lake, transform'd to
the wond'ring fiſhes ſlew. (blood,
30 In putrid floods throughout the land,
the peſt of frogs was bred;
From noiſome fens ſent up to croak
at Pharaoh's board and bed.

31 He gave the ſign, and ſwarms of flies
came down in cloudy hoſts,
Whilſt earth's enliven'd duſt below
bred lice in all their coaſts.
32 He ſent them batt'ring hail for rain,
and fire for cooling dew;
33 He ſmote their vines and foreſt plants,
and gardens pride o'erthrew.

34 He ſpake the word and locuſts came,
with caterpillars join'd,
That prey'd upon the poor remains
the ſtorm had left behind.
35 From trees to herbage they deſcend;
no verdant thing they ſpare;
But like the naked fallow field,
leave all the paſtures bare.

36 From fields to villages and towns,
commiſſion'd vengeance flew;
One fatal ſtroke their eldeſt hopes
and ſtrength of Egypt ſlew.
37 He brought his ſervants forth, enrich'd
with Egypt's borrow'd wealth;
And, what tranſcends all treaſure elſe,
enrich'd with vig'rous health.
38 Egypt rejoic'd, in hopes to find
her plagues with them remov'd;

amount of good. A congregation
indeed."
"Full of brightness and vivacity. Nobody could go to sleep where such sermons are delivered."

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Taught dearly now to fear worſe ills
by thoſe already prov'd.
39 Their ſhrouding canopy by day,
a journeying cloud was ſpread;
A fiery pillar all the night
their deſart-marches led.

40 They long'd for fleſh; with ev'ning
he furniſh'd ev'ry tent; (quails
From heav'n's own granary each morn,
the bread of angels ſent.
41 He ſmote the rock, whoſe flinty breaſt
pour'd forth a guſhing tide; (march'd,
Whoſe flowing ſtream, where'er they
the deſart's drought ſupply'd.

42 For ſtill he did on Abr'am's faith
and ancient league reflect;
43 He brought his people forth with joy,
with triumph his elect.
44 Quite rooting out their heathen foes
from Canaan's fertile ſoil,
To them in cheap poſſeſſion gave
the fruit of others toil.

45 That they his ſtatutes might obſerve,
his ſacred laws obey:
For benefits ſo vaſt let us
our ſongs of praiſe repay.

PSALM CVI.

1 O Render thanks to God above,
The fountain of eternal love;
Whoſe mercy firm thro' ages paſt
Has ſtood, and ſhall for ever laſt.
2 Who can his mighty deeds expreſs,
Not only vaſt but numberleſs?
What mortal eloquence can raiſe
His tribute of immortal praiſe?

3 Happy are they, and only they,
Who from thy judgments never ſtray,
Who know what's right, nor only ſo,
But always practiſe what they know.
4 Extend to me that favour, Lord,
Thou to thy choſen doſt afford;
When thou return'ſt to ſet them free,
Let thy ſalvation viſit me.

5 O may I worthy prove, to ſee
Thy ſaints in full proſperity!
That I the joyful choir may join,
And count thy people's triumph mine.
6 But ah! can we expect ſuch grace,
Of parents vile, the viler race;
Who their miſdeeds have acted o'er,
And with new crimes increas'd the ſcore?
7 Ingrateful, they no longer thought
On all his works in Egypt wrought;
The Red-ſea they no ſooner view'd,
But they their baſe diſtruſt renew'd.
8 Yet he, to vindicate his name,
Once more to their deliv'rance came,
To make his ſov'reign pow'r be known,
That he is God, and he alone.

9 To right and left, at his command,
The parting deep diſclos'd her ſand;
Where firm and dry the paſſage lay,
As thro' ſome parcht and deſart way.
10 Thus reſcu'd from their foes they were,
Who cloſely preſs'd upon their rear,
11 Whoſe rage purſu'd them to thoſe waves
That prov'd the raſh purſuers graves.

12 The wat'ry mountains ſudden fall
O'erwhelm'd proud Pharoah, hoſt and
This proof did ſtupid Iſr'el move (all:
To own God's truth, and praiſe his love.

PART II.

13 But ſoon theſe wonders they forgot,
And for his counſel waited not:
14 But luſting in the wilderneſs,
Did him with freſh temptations preſs.
15 Strong food at their requeſt he ſent,
But made their ſin their puniſhment.
16 Yet ſtill his ſaints they did oppoſe,
The prieſt and prophet whom he choſe.

17 But earth, the quarrel to decide,
Her vengeful jaws extending wide,
Raſh Dathan to her center drew,
With proud Abiram's factious crew.
18 The reſt of thoſe who did conſpire
To kindle wild ſedition's fire,
With all their impious train became
A prey to heav'n's devouring flame.

19 Near Horeb's mount, a calf they made,
And to the molten image pray'd;
20 Adoring what their hands did frame,
They chang'd their glory to their ſhame.
21 Their God and ſaviour they forgot,
And all his works in Egypt wrought;
22 His ſigns in Ham's aſtoniſht coaſt,
And where proud Pharaoh's troops were
loſt.

23 Thus urg'd, his vengeful hand he rear'd,
But Moſes in the breach appear'd;
The ſaint did for the rebels pray,
And turn'd heav'n's kindled wrath
away.

24 Yet they his pleaſant land deſpis'd,
nor his repeated promiſe priz'd;
25 Nor did th' Almighty's voice obey,
But when God ſaid, Go up, would ſtay.
26, 27 This ſeal'd their doom without
To periſh in the wilderneſs; (redreſs,
Or elſe to be by heathens hands
O'erthrown and ſcatter'd thro' the lands.

PART III.

28 Yet unreclaim'd this ſtubborn race,
Baal-peor's worſhip did embrace;
Became his impious gueſts, and fed
On ſacrifices to the dead.
29 Thus they perſiſted to provoke
God's vengeance to the final ſtroke:
'Tis come;—the deadly peſt is come
To execute their gen'ral doom.

30 But Phineas, fir'd with holy rage,
(Th' almighty vengeance to aſſwage)
Did, by two bold offenders fall,
Th' atonement make that ranſom'd all.
31 As him a heav'nly zeal had mov'd,
So heav'n the zealous act approv'd:
To him confirming, and his race,
The prieſthood he ſo well did grace.
32 At Meribah God's wrath they mov'd,
Who Moſes for their ſake reprov'd;
33 Whoſe patient ſoul they did provoke,
Till raſhly the meek prophet ſpoke.
34 Nor when poſſeſt of Canaan's land,
Did they perform the Lord's command,
Nor his commiſſion'd ſword employ
The guilty nations to deſtroy.

35 Nor only ſpar'd the Pagan crew,
But, mingling learnt their vices too;
36 And worſhip to thoſe idols paid,
Which them to fatal ſnares betray'd.
37, 38 To devils they did ſacrifice
Their children with relentleſs eyes,
Approach'd their altars thro' a flood
Of their own ſons and daughters blood.

No cheaper victims would appeaſe
Canaan's remorſeleſs deities;
No blood her idols reconcile,
But that which did the land defile.

PART IV.

39 Nor did theſe ſavage cruelties
The harden'd reprobates ſuffice;
For after their hearts luſt they went,
And daily did new crimes invent.
40 But ſins of ſuch infernal hue
God's wrath againſt his people drew,
Till he, their once indulgent Lord.
His own inheritance abhor'd.

41 He them defenceleſs did expoſe
To their inſulting heathen foes;
And made them on the triumphs wait,
Of thoſe who bore them greateſt hate.
42 Nor thus his indignation ceas'd;
Their liſts of tyrants he increas'd.
Till they, who God's mild ſway declin'd,
Were made the vaſſals of mankind.

43 Yet, when diſtreſt, they did repent,
His anger did as oft relent;
But freed they did his wrath provoke,
Renew'd their ſins, and he their yoke.
44 Nor yet implacable he prov'd,
Nor heard their wretched cries unmov'd,
45 But did to mind his promiſe bring,
and mercy's inexhauſted ſpring.

46 Compaſſion too he did impart,
E'en to their foes obdurate heart,
And pity for their ſuff'rings bred
In thoſe who them to bondage led.
47 Still ſave us, Lord, and Iſr'el's bands
Together bring from heathen lands;
So to thy name our thanks we'll raiſe,
And ever triumph in thy praiſe.

48 Let Iſr'el's God be ever bleſt,
His name eternally confeſt;
Let all his ſaints, with full accord,
Sing loud Amens--Praiſe ye the Lord,

PSALM CVII.

1 TO God your grateful voices raiſe,
who does your daily patron prove;
And let your never-ceaſing praiſe
attend on his eternal love. (bands
2, 3 Let thoſe give thanks whom he from
of proud oppreſſing foes releas'd;
And brought them back from diſtant
lands, (eaſt.
from north and ſouth, and weſt and

4, 5

4, 5 Thro' lonely deſart ways they went,
nor could a peopled city find;
Till quite with thirſt and hunger ſpent,
their fainting ſoul within them pin'd.
6 Then ſoon to God's indulgent ear
did they their mournful cry addreſs,
Who graciouſly vouchſaf'd to hear,
and freed them from their deep diſtreſs.
7 From crooked paths he led them forth,
and in the certain way did guide,
To wealthy towns of great reſort,
where all their wants were well ſupply'd.
8 O then that all the earth with me,
would God for this his goodneſs praiſe;
And for the mighty works which he
throughout the wond'ring world diſplays!
9 For he from heav'n the ſad eſtate
of longing ſouls with pity views;
To hungry ſouls that pant for meat,
his goodneſs daily food renews.

PART II.

10 Some lie with darkneſs compaſs'd round,
in death's uncomfortable ſhade;
And with unweildy fetters bound,
by preſſing cares more heavy made.
11, 12 Becauſe God's counſel they defy'd,
and lightly priz'd his holy word,
With theſe afflictions they were try'd;
they fell, and none could help afford.
13 Then ſoon to God's indulgent ear,
did they their mournful cry addreſs;
Who graciouſly vouchſaf'd to hear,
and freed them from their deep diſtreſs.
14 From diſmal dungeons, dark as night,
and ſhades as black as death's abode,
He brought them forth to chearful light,
and welcome liberty beſtow'd.
15 O then that all the earth with me,
would God for this his goodneſs praiſe!
And for the mighty works, which he
throughout the wond'ring world diſplays!
16 For he with his almighty hand
the gates of braſs in pieces broke;
Nor could the maſſy bars withſtand,
or temper'd ſteel reſiſt his ſtroke.

PART III.

17 Remorſeleſs wretches, void of ſenſe,
with bold tranſgreſſions God defy;
And for their multiply'd offence,
oppreſs'd with ſore diſeaſes lie.
18 Their ſoul, a prey to pain and fear,
abhors to taſte the choiceſt meats,
And they by faint degrees draw near,
to death's inhoſpitable gates.
19 Then ſtraight to God's indulgent ear
do they their mournful cry addreſs;
Who graciouſly vouchſafes to hear
and frees them from their deep diſtreſs.
20 He all their ſad diſtempers heals,
his word both health and ſafety gives:
And when all human ſuccour fails
from near deſtruction them retrieves.
21 O then that all the earth, with me
would God for this his goodneſs praiſe!
And for the mighty work, which he
throughout the wond'ring world diſplays!
22 With off'rings let his altar flame,
whilſt they their grateful thanks expreſs!
And with loud joy his holy name
for all his acts of wonder bleſs!

PART IV.

23, 24 They that in ſhips, with courage bold,
o'er ſwelling waves their trade purſue;
Do God's amazing works behold,
and in the deep his wonders view.
25 No ſooner his command is paſt,
but forth a dreadful tempeſt flies,
Which ſweeps the ſea with rapid haſte,
and makes the ſtormy billows riſe.
26 Sometimes the ſhips, toſs'd up to heav'n,
on tops of mounting waves appear;
Then down the ſteep abyſs are driv'n;
whilſt ev'ry ſoul diſſolves with fear.
27 They reel and ſtagger to and fro,
like men with fumes of wine oppreſt;
Nor do the ſkilful ſeamen know,
which way to ſteer, what courſe is beſt.
28 Then ſtraight to God's indulgent ear
they do their mournful cry addreſs;
Who graciouſly vouchſafes to hear,
and frees them from their deep diſtreſs.
29, 30 He does the raging ſtorm appeaſe,
and makes the billows calm and ſtill;
With joy they ſee their fury ceaſe,
and their intended courſe fulfil.
31 O then that all the earth, with me,
would God for this his goodneſs praiſe!
And for the mighty works, which he
throughout the wond'ring world diſplays!
32 Let them, where all the tribes reſort,
advance to heav'n his glorious name,
And in the elders ſov'reign court,
with one conſent his praiſe proclaim!

PART V.

33, 34 A fruitful land, where ſtreams abound,
God's juſt revenge, if people ſin,
Will turn to dry and barren ground,
to puniſh thoſe that dwell therein.
35, 36 The parcht and deſart heath he makes
to flow with ſtreams and ſpringing wells;
Which for his lot the hungry takes,
and in ſtrong cities ſafely dwells.
37, 38 He ſows the field, the vineyard plants,
which gratefully his toil repay;
Nor can, whilſt God his bleſſing grants,
his fruitful ſeed or ſtock decay.
39 But when his ſins heav'n's wrath provoke,
his health and ſubſtance fade away;
He feels the oppreſſor's galling yoke,
and is of grief the wretched prey.
40 The prince that ſlights what God commands,
expos'd to ſcorn, muſt quit his throne;
And over wild and deſart lands,
where no path offers, ſtray alone.
41 Whilſt God from all afflicting cares,
ſets up the humble man on high;
And makes in time his num'rous heirs
with his increaſing flocks to vie.
42, 43 Then ſinners ſhall have nought to ſay,
the juſt a decent joy ſhall ſhow;
The wiſe theſe ſtrange events ſhall weigh,
and thence God's goodneſs fully know.

PSALM CVIII.

1 O God, my heart is fully bent,
to magnify thy name;
My tongue with chearful ſongs of praiſe,
ſhall celebrate thy fame.
2 Awake, my lute; nor thou, my harp,
thy warbling notes delay;
Whilſt I with early hymns of joy,
prevent the dawning day.
3 To all the liſt'ning tribes, O Lord,
thy wonders I will tell;
And to thoſe nations ſing thy praiſe
that round about us dwell:
4 Becauſe thy mercy's boundleſs height
the higheſt heav'n tranſcends;
And far beyond th' aſpiring clouds
thy faithful truth extends.
5 Be thou, O God, exalted high
above the ſtarry frame;
And let the world, with one conſent,
confeſs thy glorious name.
6 That all thy choſen people thee
their Saviour may declare,
Let thy right-hand protect me ſtill,
and anſwer thou my pray'r.
7 Since God himſelf has ſaid the word,
whoſe promiſe cannot fail,
With joy I Sechem will divide,
and meaſure Succoth's vale.
8 Gilead is mine, Manaſſeh too;
and Ephraim owns my cauſe:
Their ſtrength my regal pow'r ſupports,
and Judah gives my laws.
9 Moab I'll make my ſervile drudge,
on vanquiſht Edom tread;
And thro' the proud Philiſtine lands
my conqu'ring banners ſpread.
10 By whoſe ſupport and aid ſhall I
their well-fenc'd city gain?
Who will my troops ſecurely lead
thro' Edom's guarded plain?

11 Lord, wilt not thou aſſiſt our arms,
which late thou didſt forſake?
And wilt not thou of theſe our hoſts,
once more the guidance take?
12 O to thy ſervants in diſtreſs
thy ſpeedy ſuccour ſend:
For vain it is on human aid
for ſafety to depend.

13 Then valiant acts ſhall we perform,
if thou thy pow'r diſcloſe;
For God it is, and God alone,
that treads down all our foes.

PSALM CIX.

1 O God, whoſe former mercies make
my conſtant praiſe thy due,
Hold not thy peace, but my ſad ſtate
with wonted favour view.
2 For ſinful men, with lying lips,
deceitful ſpeeches frame,
And with their ſtudy'd ſlanders ſeek
to wound my ſpotleſs fame.

3 Their reſtleſs hatred prompts them ſtill
malicious lies to ſpread;
And all againſt my life combine,
by cauſeleſs fury led.
4 Thoſe whom with tend'reſt love I us'd,
my chief oppoſers are;
Whilſt I of other friends bereft,
reſort to thee by pray'r.

5 Since miſchief, for the good I did,
their ſtrange reward does prove;
And hatred's the return they make
for undiſſembled love:
6 Their guilty leader ſhall be made
to ſome ill man a ſlave;
And when he's try'd, his mortal foe
for his accuſer have.

7 His guilt, when ſentence is pronounc'd,
ſhall meet a dreadful fate;
Whilſt his rejected pray'r but ſerves
his crimes to aggravate.
8 He, ſnatch'd by ſome untimely fate,
ſha'n't live out half his days;
Another, by divine decree,
ſhall on his office ſeize.

9, 10 His ſeed ſhall orphans be, his wife
a widow plung'd in grief;
His vagrant children beg their bread,
where none can give relief.
11 His ill-got riches ſhall be made
to uſurers a prey;
The fruit of all his toil ſhall be
by ſtrangers borne away.

12 None ſhall be found, that to his wants
their mercy will extend,
Or to his helpleſs orphan's ſeed
the leaſt aſſiſtance lend.
13 A ſwift deſtruction ſoon ſhall ſeize
on his unhappy race;
And the next age his hated name
ſhall utterly deface.

14 The vengeance of his father's ſins
upon his head ſhall fall;
God on his mother's crimes ſhall think,
and puniſh him for all.
15 All theſe, in horrid order rank'd,
before the Lord ſhall ſtand,
Till his fierce anger quite cuts off,
their mem'ry from the land.

PART II.

16 Becauſe he never mercy ſhew'd,
but ſtill the poor oppreſs'd;
And ſought to ſlay the helpleſs man,
with heavy woes diſtreſs'd:
17 Therefore the curſe he lov'd to vent,
ſhall his own portion prove;
And bleſſing, which he ſtill abhorr'd,
ſhall far from him remove.

18 Since he in curſing took ſuch pride,
like water it ſhall ſpread
Thro' all his veins, and ſtick like oil,
with which his bones are fed.
19 This, like a poiſon'd robe, ſhall ſtill
his conſtant cov'ring be,
Or an envenom'd belt, from which
he never ſhall be free.

20 Thus ſhall the Lord reward all thoſe
that ill to me deſign;
That with malicious falſe reports
againſt my life combine.
21 But for thy glorious name, O God,
do thou deliver me;
And for thy gracious mercy's ſake,
preſerve and ſet me free.

22 For I, to utmoſt ſtraits reduc'd,
am void of all relief;
My heart is wounded with diſtreſs,
and quite pierc'd thro' with grief.
23 I, like an ev'ning ſhade decline,
which vaniſhes apace;
Like locuſts up and down I'm toſt,
and have no certain place.

24, 25 My knees with faſting are grown (weak,
my body lank and lean;
All that behold me ſhake their heads,
and treat me with diſdain.
26, 27 But for thy mercy's ſake, O Lord,
do thou my foes withſtand;
That all may ſee 'tis thine own act,
the work of thy right-hand.

28 Then let them curſe, ſo thou but bleſs;
let ſhame the portion be
Of all that my deſtruction ſeek,
while I rejoice in thee.
29 My foe ſhall with diſgrace be cloth'd,
in ſpite of all his pride.
His own confuſion, like a cloak,
the guilty wretch ſhall hide.

30 But I to God, in grateful thanks,
my chearful voice will raiſe;
And where the great aſſembly meets,
ſet forth his noble praiſe.
31 For him the poor ſhall always find
their ſure and conſtant friend;
And he ſhall from unrighteous dooms
their guiltleſs ſoul defend.

PSALM CX.

1 THE Lord unto my Lord thus ſpake,
" Till I thy foes thy foot-ſtool make,
" ſit thou in ſtate, at my right-hand;
2 " Supreme in Sion thou ſhalt be,
" And all thy proud oppoſers ſee
" ſubjected to thy juſt command.

3 " Thee, in thy pow'r's triumphant day,
" The willing nations ſhall obey,
" and when thy riſing beams they " view,
" Shall all (redeem'd from error's night)
" Appear as numberleſs and bright
" as cryſtal drops of morning dew."

4 The Lord has ſworn, nor ſworn in vain,
That like Melchizedeck's, thy reign
and prieſthood ſhall no period know.
5 No proud competitor to ſit
At thy right-hand will he permit;
but in his wrath crown'd heads o'erthrow.

6 The ſentenc'd heathen he ſhall ſlay,
And fill with carcaſes his way,
till he has ſtruck earth's tyrant dead;
7 But in the highway brook ſhall firſt,
Like a poor pilgrim ſlake his thirſt,
and then in triumph raiſe his head.

PSALM CXI.

1 PRaiſe ye the Lord; our God to praiſe
My ſoul her utmoſt pow'r ſhall raiſe,
With private friends, and in the throng
Of ſaints his praiſe ſhall be my ſong.
2 His works, for greatneſs, tho' renown'd,
His wond'rous works with eaſe are found
By thoſe who ſeek for them aright,
And in the pious ſearch delight.

3 His works are all of matchleſs fame,
And univerſal glory claim;
His truth confirm'd to ages paſt,
Shall to eternal ages laſt.
4 By precept he has us enjoin'd,
To keep his wond'rous works in mind,
And to poſterity record,
That good and gracious is our Lord.

5 His bounty, like the flowing tide,
Has all his ſervants wants ſupply'd;
And he will ever keep in mind
His cov'nant with our father's ſign'd.
6 At once aſtoniſht and o'erjoy'd,
They ſaw his matchleſs pow'r employ'd,
Whereby the heathen were ſuppreſs'd,
And we their heritage poſſeſs'd.

7 Juſt are the dealings of his hands,
Immutable are his commands:
8 By truth and equity ſuſtain'd,
And for eternal rules ordain'd.
9 He ſet his ſaints from bondage free,
And then eſtabliſh'd his decree,
For ever to remain the ſame:
Holy and reverend is his name.

10 Who wiſdom's ſacred prize would win,
Muſt with the fear of God begin;
Immortal praiſe, and heav'nly ſkill,
Have they who know and do his will.

PSALM

PSALM CXII.

HALLELUJAH.

1 THAT man is bleſt who ſtands in awe
Of God, and loves his ſacred law:
2 His ſeed on earth ſhall be renown'd,
And with ſucceſſive honours crown'd.
3 His houſe, the ſeat of wealth ſhall be
An inexhauſted treaſury;
His juſtice free from all decay,
Shall bleſſings to his heirs convey.

4 The ſoul that's fill'd with virtue's light,
Shines brighteſt in affliction's night:
To pity the diſtreſt inclin'd,
As well as juſt to all mankind.
5 His lib'ral favours he extends,
To ſome he gives, to others lends:
Yet what his charity impairs
He ſaves by prudence in affairs.

6 Beſet with threat'ning dangers round,
Unmov'd ſhall he maintain his ground;
The ſweet remembrance of the juſt
Shall flouriſh when he ſleeps in duſt.
7 Ill tidings never can ſurprize
His heart that, fix'd, on God relies:
8 On ſafety's rock he ſits and ſees
The ſhipwreck of his enemies.

9 His hands, whilſt they his arms beſtow'd,
His glory's future harveſt ſow'd,
Whence he ſhall reap wealth, fame,
renown,
A temp'ral and eternal crown.
10 The wicked ſhall his triumph ſee,
And gnaſh their teeth in agony;
While their unrighteous hopes decay,
And vaniſh, with themſelves, away.

PSALM CXIII.

1 YE ſaints and ſervants of the Lord,
The triumphs of his name record,
2 his ſacred name for ever bleſs.
3 Where'er the circling ſun diſplays,
His riſing beams or ſetting rays,
due praiſe to his great name addreſs.

4 God thro' the world extends his ſway,
The regions of eternal day
but ſhadows of his glory are.
5 To him, whoſe majeſty excels, (dwells,
Who made the heav'n in which he
let no created pow'r compare.

6 Tho' 'tis beneath his ſtate to view
In higheſt heav'n what angels do,
yet he to earth vouchſafes his care:
He takes the needy from his cell,
Advancing him in courts to dwell,
companion to the greateſt there.

7 When childleſs families deſpair,
He ſends the bleſſing of an heir,
to reſcue their expiring name;
Makes her that barren was to bear,
And joyfully her fruit to rear;
O then extol his matchleſs fame!

PSALM CXIV.

1 WHEN Iſr'el, by th' Almighty led,
(enrich'd with their oppreſſors
ſpoil)
From Egypt march'd; and Jacob's ſeed
from bondage in a foreign ſoil;
2 Jehovah, for his reſidence,
choſe out imperial Judah's tent,
His manſion-royal, and from thence
thro' Iſr'el's camp his orders ſent.

3 The diſtant ſea with terror ſaw, (fled;
and from th' Almighty's preſence
Old Jordan's ſtreams, ſurpriz'd with
awe,
retreated to their fountain's head.
4 The taller mountains ſkipp'd like rams,
when danger near the fold they hear;
The hills ſkipp'd after them like lambs
affrighted by their leader's fear.

5 O ſea, what made your tide withdraw,
and naked leave your ouzy bed?
Why Jordan, againſt nature's law,
recoild'ſt thou to thy fountain's head?
6 Why mountains, did ye ſkip like rams,
when danger does approach the fold?
Why after you the hills like lambs,
when they their leader's flight behold?

7 Earth tremble on; well may'ſt thou fear
thy Lord and maker's face to ſee;
When Jacob's awful God draws near,
'tis time for earth and ſeas to flee;
8 To flee from God, who nature's law
confirms and cancels at his will;
Who ſprings from flinty rocks can draw,
and thirſty vales with water fill.

PSALM CXV.

1 LORD, not to us, we claim no ſhare,
but to thy ſacred name,
Give glory for thy mercy's ſake,
and truth's eternal fame.
2 Why ſhould the heathen cry, where's
the God whom we adore? (now
3 Convince 'em that in heav'n thou art,
and uncontroul'd thy pow'r.

4 Their gods but gold and ſilver are,
the works of mortal hands: (eyes,
5 With ſpeechleſs mouth, and ſightleſs
the molten idol ſtands.
6 The pageant has both ears and noſe,
but neither hears nor ſmells;
7 Its hands and feet nor feel, nor move,
nor life within it dwells.

8 Such ſenſeleſs ſtocks they are, that we
can nothing like 'em find,
But thoſe who on their help rely,
and them for gods deſign'd.
9 O Iſr'el, make the Lord your truſt,
who is your help and ſhield;
10 Prieſts, levites, truſt in him alone,
who only help can yield.

11 Let all, who truly fear the Lord,
on him they fear rely;
Who them in danger can defend,
and all their wants ſupply.
12, 13 Of us he oft has mindful been,
and Iſr'el's houſe will bleſs,
Prieſts, levites, proſelytes, ev'n all
who his great name confeſs.
14 On you, and on your heirs, he will
increaſe of bleſſings bring;
15 Thrice happy you, who fav'rites are
of this almighty king.
16 Heav'n's higheſt orb of glory, he
his empire's ſeat deſign'd;
And gave this lower globe of earth
a portion to mankind.
17 They who in death and ſilence ſleep
to him no praiſe afford:
18 But we will bleſs for evermore
our ever-living Lord.

PSALM CXVI.

1 MY ſoul with grateful thoughts of
entirely is poſſeſt, (love
Becauſe the Lord vouchſaf'd to hear
the voice of my requeſt.
2 Since he has now his ear inclin'd,
I never will deſpair;
But ſtill in all the ſtraits of life
to him addreſs my pray'r.

3 With deadly ſorrows compaſt round,
with pains of hell oppreſt,
When troubles ſeiz'd my aking heart,
and anguiſh rack'd my breaſt;
4 On God's almighty name I call'd,
and thus to him I pray'd;
" Lord, I beſeech thee, ſave my ſoul,
" with ſorrows quite diſmay'd."

5, 6 How juſt and merciful is God,
how gracious is the Lord!
Who ſaves the harmleſs, and to me
does timely help afford.
7 Then free from penſive cares, my ſoul,
reſume thy wonted reſt:
For God has wond'rouſly to thee
his bounteous love expreſs'd.
8 When death alarm'd me, he remov'd
my dangers and my fears;
My feet from falling he ſecur'd,
and dry'd my eyes from tears.
9 Therefore my life's remaining years,
which God to me ſhall lend,
Will I in praiſes to his name,
and in his ſervice ſpend.

10, 11 In God I truſted, and of him
in greateſt ſtraits did boaſt;
(For in my flight all hopes of aid
from faithleſs men were loſt:)
12, 13 Then what return to him ſhall I
for all his goodneſs make?
I'll praiſe his name, and with glad zeal,
the cup of bleſſing take.
14, 15 I'll pay my vows amongſt his ſaints,
whoſe blood (howe'er deſpis'd
By wicked men) in God's account
is always highly priz'd.
16 By various ties, O Lord, muſt I
to thy dominion bow,
Thy humble hand-maid's ſon before,
thy ranſom'd captive now!
17, 18 To thee I'll off'rings bring of praiſe;
and whilſt I bleſs thy name,

The juſt performance of my vows
to all thy ſaints proclaim.
19 They, in Jeruſalem ſhall meet,
and in thy houſe ſhall join,
To bleſs thy name with one conſent,
and mix their ſongs with mine.

PSALM CXVII.

1 WIth chearful notes let all the earth,
to heav'n their voices raiſe;
Let all inſpir'd with godly mirth,
ſing ſolemn hymns of praiſe:
2 God's tender mercy knows no bound
his truth ſhall ne'er decay;
Then let the willing nations round
their grateful tribute pay.

PSALM CXVIII.

1, 2 O Praiſe the Lord, for he is good,
his mercies ne'er decay,
That his kind favours ever laſt,
let thankful Iſr'el ſay.
3, 4 Their ſenſe of his eternal love
let Aaron's houſe expreſs;
And that it never fails, let all
that fear the Lord confeſs.

5 To God I made my humble moan,
with troubles quite oppreſt;
And he releas'd me from my ſtraits,
and granted my requeſt.
6 Since therefore God does on my ſide
ſo graciouſly appear,
Why ſhould the vain attempts of men
poſſeſs my ſoul with fear?

7 Since God with thoſe that aid my cauſe
vouchſafes my part to take,
To all my foes, I need not doubt,
a juſt return to make.
8, 9 For better 'tis to truſt in God,
and have the Lord our friend,
Than on the greateſt human pow'r
for ſafety to depend.

10, 11 Tho' many nations cloſely leagu'd,
did oft beſet me round;
Yet by his boundleſs pow'r ſuſtain'd,
I did their ſtrength confound.
12 They ſwarm'd like bees, and yet their rage
was but a ſhort-liv'd blaze;
For whilſt on God I ſtill rely'd,
I vanquiſht them with eaſe.

13 When all united preſs me hard,
in hopes to make me fall;
The Lord vouchſaf'd to take my part,
and ſav'd me from them all.
14 The honour of my ſtrange eſcape
to him alone belongs;
He is my Saviour and my ſtrength,
he only claims my ſongs.

15 Joy fills the dwelling of the juſt,
whom God has ſav'd from harm;
For wond'rous things are brought to paſs
by his almighty arm.
16 He, by his own reſiſtleſs pow'r,
has endleſs honour won;
The ſaving ſtrength of his right-hand
amazing works has done.

17 God will not ſuffer me to fail,
but ſtill prolongs my days;
That by declaring all his works,
I may advance his praiſe.
18 When God had ſorely me chaſtis'd,
till quite of hopes bereav'd;
His mercy from the gates of death
my fainting life repriev'd.

19 Then open wide the temple gates
to which the juſt repair;
That I may enter in and praiſe
my great deliv'rer there.
20, 21 Within thoſe gates of God's abode
to which the righteous preſs,
Since thou haſt heard and ſet me ſafe,
thy holy name I'll bleſs.

22, 23 That, which the builders once refus'd,
is now the corner ſtone;
This is the wond'rous work of God,
the work of God alone.
24, 25 This day is God's; let all the land
exalt their chearful voice:
Lord, we beſeech thee, ſave us now,
and make us ſtill rejoice.

26 Him, that approaches in God's name,
let all th' aſſembly bleſs;
"We, that belong to God's own houſe,
"have wiſh'd you good ſucceſs."
27 God is the Lord, thro' whom we all
both light and comfort find;
Faſt to the altar's horn, with cords,
the choſen victim bind.

28 Thou art my Lord, O God, and ſtill
I'll praiſe thy holy name;
Becauſe thou only art my God,
I'll celebrate thy fame.
29 O then, with me, give thanks to God,
who ſtill does gracious prove;
And let the tribute of our praiſe
be endleſs as his love.

PSALM CXIX.

ALEPH.

1 HOW bleſt are they who always keep
the pure and perfect way!
Who never from the ſacred paths
of God's commandments ſtray!
2 Thrice bleſt! who to his righteous laws
have ſtill obedient been!
And have with fervent humble zeal
his favour ſought to win!

3 Such men their utmoſt caution uſe
to ſhun each wicked deed;
But in the path which he directs
with conſtant care proceed.
4 Thou ſtrictly haſt enjoin'd us, Lord,
to learn thy ſacred will;
And all our diligence employ
thy ſtatutes to fulfil.

5 O then that thy moſt holy will
might o'er my ways preſide!
And I the courſe of all my life
by thy direction guide!
6 Then with aſſurance ſhould I walk
from all confuſion free;
Convinc'd, with joy, that all my ways
with thy commands agree.
7 My upright heart ſhall my glad mouth
with chearful praiſes fill;
When by thy righteous judgments taught
I ſhall have learnt thy will.
8 So to thy ſacred laws ſhall I
all due obſervance pay;
O then forſake me not, my God,
nor caſt me quite away.

BETH.

9 How ſhall the young preſerve their ways
from all pollution free?
By making ſtill their courſe of life
with thy commands agree.
10 With hearty zeal, for thee I ſeek,
to thee for ſuccour pray:
O ſuffer not my careleſs ſteps
from thy right paths to ſtray.
11 Safe in my heart, and cloſely hid,
thy word, my treaſure lies;
To ſuccour me with timely aid,
when ſinful thoughts ariſe.
12 Secur'd by that, my grateful ſoul
ſhall ever bleſs thy name;
O teach me then by thy juſt laws
my future life to frame.
13 My lips, unlockt by pious zeal,
to others have declar'd,
How well the judgments of thy mouth
deſerve our beſt regard.
14 Whilſt in the way of thy commands
more ſolid joy I found,
Than had I been with vaſt increaſe
of envy'd riches crown'd.
15 Therefore thy juſt and upright laws
ſhall always fill my mind;
And thoſe ſound rules which thou preſcrib'ſt,
all due reſpect ſhall find.
16 To keep thy ſtatutes undefac'd,
ſhall be my conſtant joy;
The ſtrict remembrance of thy word,
ſhall all my thoughts employ.

GIMEL.

17 Be gracious to thy ſervant, Lord,
do thou my life defend;
That I, according to thy word,
my time to come may ſpend.
18 Enlighten both my eyes and mind,
that ſo I may diſcern
The wond'rous things which they behold
who thy juſt precepts learn.
19 Tho' like a ſtranger in the land,
from place to place I ſtray,
Thy righteous judgments from my ſight
remove not thou away.
20 My fainting ſoul is almoſt pin'd,
with earneſt longing ſpent;
Whilſt always on the eager ſearch
of thy juſt will, intent.
21 Thy ſharp rebuke ſhall cruſh the proud,
whom ſtill thy curſe purſues;
Since they to walk in thy right ways
preſumptuouſly refuſe.
22 But far from me do thou, O Lord,
contempt and ſhame remove;

For I thy ſacred laws affect
with undiſſembled love.
23 Tho' princes oft, in council met,
againſt thy ſervant ſpake;
Yet I, thy ſtatutes to obſerve,
my conſtant buſineſs make.
24 For thy commands have always been
my comfort and delight;
By them I learn, with prudent care,
to guide my ſteps aright.

DALETH.

25 My ſoul oppreſs'd with deadly care,
cloſe to the duſt does cleave,
Revive me, Lord, and let me now
thy promis'd aid receive.
26 To thee I ſtill declare my ways.
who didſt incline thine ear;
O teach me then my future life
by thy juſt laws to ſteer.
27 If thou wilt make me know thy laws,
and by their guidance walk,
The wond'rous works which thou haſt done
ſhall be my conſtant talk.
28 But ſee, my ſoul within me ſinks,
preſt down with weighty care;
Do thou according to thy word,
my waſted ſtrength repair.
29 Far, far from me be all falſe ways,
and lying arts remov'd!
But kindly grant I ſtill may keep
the path by thee approv'd.
30 Thy faithful ways, thou God of truth,
my happy choice I've made;
Thy judgments, as my rule of life,
before me always laid.
31 My care has been to make my life,
with thy commands agree;
O then preſerve thy ſervant, Lord,
from ſhame and ruin free.
32 So in the way of thy commands,
ſhall I with pleaſure run,
And with a heart, enlarg'd with joy,
ſucceſsfully go on.

HE.

33 Inſtruct me in thy ſtatutes, Lord,
thy righteous paths diſplay;
And I from them through all my life,
will never go aſtray.
34 If thou true wiſdom from above
wilt graciouſly impart,
To keep thy perfect laws I will
devote my zealous heart.
35 Direct me in the ſacred ways
To which thy precepts lead;
Becauſe my chief delight has been
Thy righteous paths to tread.
36 Do thou to thy moſt juſt commands
incline my willing heart;
Let no deſire of worldly wealth
from thee my thoughts divert.
37 From thoſe vain objects turn my eyes,
which this falſe world diſplays;
But give me lively pow'r and ſtrength
to keep thy righteous ways.
38 Confirm the promiſe which thou mad'ſt,
and give thy ſervant aid,
Who to tranſgreſs thy ſacred laws
is awfully afraid.
39 The foul diſgrace I juſtly fear,
in mercy Lord, remove;
For all the judgments thou ordain'ſt,
are full of grace and love.
40 Thou know'ſt how, after thy commands,
my longing heart does pant;
O then make haſte to raiſe me up,
and promis'd ſuccour grant.

VAU.

41 Thy conſtant bleſſing, Lord beſtow,
to cheer my drooping heart;
To me, according to thy word,
thy ſaving health impart.
42 So ſhall I, when my foes upbraid,
this ready anſwer make;
“ In God I truſt, who never will
“ his faithful promiſe break.”
43 Then let not quite the word of truth,
be from my mouth remov'd;
Since ſtill my ground of ſtedfaſt hope
thy juſt decrees have prov'd.
44 So I to keep thy righteous laws
will all my ſtudy bend;
From age to age, my time to come
in their obſervance ſpend.
45 Ere long I truſt to walk at large,
from all incumbrance free;
Since I reſolv'd to make my life
with thy commands agree.
46 Thy laws ſhall be my conſtant talk;
and princes ſhall attend,
Whilſt I the juſtice of thy ways
with confidence defend.
47 My longing heart and raviſht ſoul
ſhall both o'erflow with joy;
When in thy lov'd commandments I
my happy hours employ.
48 Then will I to thy lov'd decrees
lift up my willing hands;
My care and buſineſs then ſhall be
to ſtudy thy commands.

ZAIN.

49 According to thy promis'd grace,
thy favour Lord, extend;
Make good to me the word on which
thy ſervant's hopes depend.
50 That only comfort in diſtreſs
did all my griefs controul;
Thy word, when troubles hemm'd me round,
reviv'd my fainting ſoul.
51 Inſulting foes did proudly mock,
and all my hopes deride;
Yet from thy law, not all their ſcoffs
could make me turn aſide.
52 Thy judgments then, of ancient date,
I quickly call'd to mind;
'Till raviſh'd with ſuch thoughts, my ſoul
did ſpeedy comfort find.
53 Sometimes I ſtand amaz'd, like one
with deadly horror ſtruck,
To think that all my ſinful foes
have thy juſt laws forſook.
54 But I thy ſtatutes and decrees
my chearful anthems made;
Whilſt thro' ſtrange lands and deſarts wild
I like a pilgrim ſtray'd.
55 Thy name that cheer'd my heart by day,
has fill'd my thoughts by night;
I then reſolv'd by thy juſt laws,
to guide my ſteps aright.
56 That peace of mind, which has my ſoul
in deep diſtreſs ſuſtain'd,
By ſtrict obedience to thy will
I happily obtain'd.

CHETH.

57 O Lord, my God, my portion thou
and ſure poſſeſſion art;
Thy words I ſtedfaſtly reſolve
to treaſure in my heart.
58 With all the ſtrength of warm deſires
I did thy grace implore;
Diſcloſe according to thy word,
thy mercy's boundleſs ſtore.
59 With due reflection and ſtrict care
on all my ways I thought;
And ſo reclaim'd to thy juſt paths,
my wand'ring ſteps I brought.
60 I loſt no time, but made great haſte,
reſolv'd without delay,
To watch, that I might never more
from thy commandments ſtray.
61 Tho' num'rous troops of ſinful men
to rob me have combin'd;
Yet I thy pure and righteous laws
have ever kept in mind.
62 In dead of night I will ariſe,
to ſing thy ſolemn praiſe;
Convinc'd how much I always ought
to love thy righteous ways.
63 To ſuch as fear thy holy name
myſelf I cloſely join.
To all who their obedient wills
to thy commands reſign.
64 O'er all the earth thy mercy, Lord,
abundantly is ſhed;
O make me then exactly learn
thy ſacred paths to tread.

TETH.

65 With me, thy ſervant, thou haſt dealt,
moſt graciouſly, O Lord,
Repeated benefits beſtow'd,
according to thy word.
66 Teach me the ſacred ſkill, by which
right judgment is attain'd.
Who in behalf of thy commands
have ſtedfaſtly remain'd.
67 Before affliction ſtopt my courſe,
my footſteps went aſtray;
But I have ſince been diſciplin'd
thy precepts to obey.
68 Thou art, O Lord, ſupremely good,
and all thou doſt is ſo;
On me, thy ſtatutes to diſcern,
the ſaving ſkill beſtow.
69 The proud have forg'd malicious lies,
my ſpotleſs fame to ſtain:
But my fixt heart, without reſerve,
thy precepts ſhall retain.

70 While pamper'd they with proſp'rous ills
in ſenſual pleaſure live,
My ſoul can reliſh no delight
but what thy precepts give.
71 'Tis good for me that I have felt
affliction's chaſt'ning rod,
That I may duly learn and keep
the ſtatutes of my God.
72 The law that from thy mouth proceeds
of more eſteem I hold,
Than untoucht mines, than thouſand mines
of ſilver and of gold.

JOD.

73 To me, who am the workmanſhip
of thy almighty hands,
The heav'nly underſtanding give
to learn thy juſt commands.
74 My preſervation to thy ſaints
ſtrong comfort will afford,
To ſee ſucceſs attend my hopes,
who truſted in thy word.
75 That right thy judgments are, I now
by ſure experience ſee,
And that in faithfulneſs, O Lord,
thou haſt afflicted me.
76 O let thy tender mercy now
afford me needful aid;
According to thy promiſe, Lord,
to me thy ſervant, made.
77 To me thy ſaving grace reſtore,
that I again may live;
Whoſe ſoul can reliſh no delight
but what thy precepts give.
78 Defeat the proud, who, unprovok'd,
to ruin me have ſought:
Who only on thy ſacred laws
employ my harmleſs thought.
79 Let thoſe that fear thy name, eſpouſe
my cauſe, and thoſe alone
Who have by ſtrict and pious ſearch
thy ſacred precepts known.
80 In thy bleſt ſtatutes let my heart
continue always ſound,
That guilt and ſhame, the ſinners lot,
may never me confound.

CAPH.

81 My ſoul with long expectance faints
to ſee thy ſaving grace;
Yet ſtill on thy unerring word
my confidence I place.
82 My very eyes conſume and fail
with waiting for thy word;
O! when wilt thou thy kind relief
and promis'd aid afford?
83 My ſkin, like ſhrivel'd parchment ſhows,
that long in ſmoke is ſet;
Yet no affliction me can force
thy ſtatutes to forget.
84 How many days muſt I endure
of ſorrow and diſtreſs?
When wilt thou judgment execute
on them who me oppreſs?
85 The proud have digg'd a pit for me,
that have no other foes,
But ſuch as are averſe to thee,
and thy juſt laws oppoſe.
86 With right and truth's eternal laws
all thy commands agree;
Men perſecute me without cauſe,
thou, Lord, my helper be.
87 With cloſe deſigns, againſt my life
they had almoſt prevail'd;
But in obedience to thy will
my duty never fail'd.
88 Thy wonted kindneſs, Lord, reſtore,
my drooping heart to cheer;
That by thy righteous ſtatutes I
my life's whole courſe may ſteer.

LAMED.

89 For ever and for ever, Lord,
unchang'd thou doſt remain;
Thy word eſtabliſht in the heav'ns,
does all their orbs ſuſtain.
90 Thro' circling ages, Lord, thy truth
immoveable ſhall ſtand,
As doth the earth, which thou uphold'ſt
by thy almighty hand.
91 All things the courſe by thee ordain'd
ev'n to this day fulfil;
They are thy faithful ſubjects all,
and ſervants of thy will.
92 Unleſs thy ſacred law had been
my comfort and delight,
I muſt have fainted and expir'd
in dark affliction's night.
93 Thy precepts therefore from my thoughts
ſhall never, Lord, depart;
For thou, by them, haſt to new life
reſtor'd my dying heart.
94 As I am thine, intirely thine,
protect me, Lord, from harm;
Who have thy precepts ſought to know,
and carefully perform.
95 The wicked have their ambuſh laid
my guiltleſs life to take:
But in the midſt of danger I
thy word my ſtudy make.
96 I've ſeen an end of what we call
perfection here below;
But thy commandments, like thyſelf,
No change or period know.

MEM.

97 The love that to thy laws I bear,
no language can diſplay;
They with freſh wonders entertain
my raviſht thoughts all day.
98 Through thy commands I wiſer grow
than all my ſubtle foes;
For thy ſure word does me direct,
and all my ways diſpoſe.
99 From me my former teachers now
may abler counſel take;
Becauſe thy ſacred precepts I
my conſtant ſtudy make.
100 In underſtanding I excel
the ſages of our days;
Becauſe by thy unerring rules
I order all my ways.
101 My feet, with care, I have refrain'd
from ev'ry ſinful way,
That to thy ſacred word I might
intire obedience pay.
102 I have not from thy judgments ſtray'd,
by vain deſires miſled;
For, Lord, thou haſt inſtructed me
thy righteous paths to tread.
103 How ſweet are all thy words to me,
O what divine repaſt!
How much more grateful to my ſoul
than honey to my taſte!
104 Taught by thy ſacred precepts, I
with heav'nly ſkill am bleſt;
Thro' which the treach'rous ways of ſin
I utterly deteſt.

NUN.

105 Thy word is to my feet a lamp,
the way of truth to ſhow;
A watch-light to point out the path,
in which I ought to go.
106 I ſwear (and from my ſolemn oath
will never ſtart aſide;)
That in thy righteous judgments I
will ſtedfaſtly abide.
107 Since I with griefs am ſo oppreſt
that I can bear no more,
According to thy word, do thou
my fainting ſoul reſtore.
108 Let ſtill my ſacrifice of praiſe
with thee acceptance find,
And in thy righteous judgments, Lord,
inſtruct my willing mind.
109 Tho' ghaſtly dangers me ſurround,
my ſoul they cannot awe;
Nor with continual terrors keep
from thinking on thy law.
110 My wicked and invet'rate foes
for me their ſnares have laid;
Yet I have kept the upright path,
nor from thy precepts ſtray'd.
111 Thy teſtimonies I have made
my heritage and choice;
For they, when other comforts fail,
my drooping heart rejoice.
112 My heart with early zeal began
thy ſtatutes to obey;
And till my courſe of life is done
ſhall keep thy upright way.

SAMECH.

113 Deceitful thoughts and practices
I utterly deteſt;
But to thy law affection bear
too great to be expreſt.
114 My hiding place, my refuge tow'r
and ſhield art thou, O Lord,
I firmly anchor all my hopes
on thy unerring word.
115 Hence ye that trade in wickedneſs,
approach not my abode,
For firmly I reſolve to keep
the precepts of my God.
116 According to thy gracious word,
from danger ſet me free;
Nor make me of thoſe hopes aſham'd
that I repoſe on thee.
117 Uphold me, ſo ſhall I be ſafe,
and, reſcu'd from diſtreſs,
To thy decrees continually
my juſt reſpect addreſs.

PSALM CXIX.

118 The wicked thou haſt trod to earth,
who from thy ſtatutes ſtray'd;
Their vile deceit the juſt reward
of their own falſhood made.

119 The wicked from thy holy land
thou doſt, like droſs, remove;
I therefore, with ſuch juſtice charm'd,
thy teſtimonies love,

120 Yet with that love they made me dread
leſt I ſhould ſo offend,
When on tranſgreſſors I behold
thy judgments thus deſcend.

AIN.

121 Judgment and juſtice I have lov'd;
O therefore, Lord, engage
In my defence, nor give me up
to my oppreſſors rage.

122 Do thou be ſurety, Lord, for me;
and ſo ſhall this diſtreſs
Prove good for me; nor ſhall the proud
my guiltleſs ſoul oppreſs.

123 My eyes, alas! begin to fail,
in long expectance held,
Till thy ſalvation they behold,
and righteous word fulfill'd.

124 To me, thy ſervant in diſtreſs
thy wonted grace diſplay,
And diſcipline my willing heart
thy ſtatutes to obey.

125 On me, devoted to thy fear,
thy ſacred ſkill beſtow,
That of thy teſtimonies I
the full extent may know.

126 'Tis time, high time for thee, O Lord,
thy vengeance to employ,
When men with open violence
thy ſacred law deſtroy.

127 Yet their contempt of thy commands
but makes their value riſe
In my eſteem, who pureſt gold,
compar'd with them, deſpiſe.

128 Thy Precepts therefore I account
in all reſpects, divine;
They teach me to diſcern the right,
and all falſe ways decline.

PE.

129 The wonders which thy laws contain
no words can repreſent,
Therefore to learn and practiſe them
my zealous heart is bent.

130 The very entrance to thy word
celeſtial light diſplays:
And knowledge of true happineſs
to ſimpleſt minds conveys.

131 With eager hopes I waiting ſtood,
and fainted with deſire,
That of thy wiſe commands I might
the ſacred ſkill acquire.

132 With favour, Lord, look down on me,
who thy relief implore;
As thou art wont to viſit thoſe
who thy bleſt name adore.

133 Directed by thy heav'nly word
let all my footſteps be;
Nor wickedneſs of any kind
dominion have o'er me.

134 Releaſe, intirely ſet me free
from perſecuting hands,
That, unmoleſted, I may learn,
and practiſe thy commands.

135 On me, devoted to thy fear,
Lord, make thy face to ſhine,
Thy ſtatutes both to know and keep
my heart with zeal incline.

136 My eyes to weeping fountains turn,
whence briny rivers flow,
To ſee mankind againſt thy laws
in bold defiance go.

TSADDI.

137 Thou art the righteous judge, in whom
wrong'd innocence may truſt;
And, like thyſelf, thy judgments, Lord,
in all reſpects are juſt.

138 Moſt juſt and true thoſe ſtatutes were,
which thou didſt firſt decree,
And all with faithfulneſs perform'd
ſucceeding times ſhall ſee.

139 With zeal my fleſh conſumes away,
my ſoul with anguiſh frets,
To ſee my foes contemn, at once,
thy promiſes and threats.

140 Yet each neglected word of thine,
(howe'er by them deſpis'd,)
Is pure, and for eternal truth
by me thy ſervant priz'd.

141 Brought, for thy ſake, to low eſtate,
contempt from all I find;
Yet no affronts or wrongs can drive
thy preceps from my mind.

142 Thy righteouſneſs ſhall then endure,
when time itſelf is paſt;
Thy law is truth itſelf, that truth
which ſhall for ever laſt.

143 Tho' trouble, anguiſh, doubts and dread,
to compaſs me unite,
Beſet with dangers, ſtill I make
thy precepts my delight.

144 Eternal and unerring rules
thy teſtimonies give:
Teach me the wiſdom that will make
my ſoul for ever live.

KOPH.

145 With my whole heart to God I call'd,
Lord, hear my earneſt cry;
And I, thy ſtatutes to perform
will all my care apply.

146 Again more fervently I pray'd,
O ſave me, that I may
Thy teſtimonies truly know,
and ſtedfaſtly obey.

147 My earlier pray'r the dawning day
prevented, while I cry'd
To him on whoſe engaging word
my hope alone rely'd.

148 With zeal have I awak'd before
the midnight watch was ſet,
That I, of thy myſterious word,
might perfect knowledge get.

149 Lord, hear my ſupplicating voice,
and wonted favour ſhew;
O quicken me, and ſo approve
thy judgments ever true.

150 My perſecuting foes advance
and hourly nearer draw;
What treatment can I hope from them
who violate thy law?

151 Tho' they draw nigh, my comfort is
thou, Lord, art yet more near,
Thou, whoſe commands are righteous all,
thy promiſes ſincere.

152 Concerning thy divine decrees
my ſoul has known of old,
That they were true, and ſhall their truth
to endleſs ages hold.

RESCH.

153 Conſider my affliction, Lord,
and me from bondage draw;
Think on thy ſervant in diſtreſs,
who ne'er forgets thy law.

154 Plead thou my cauſe; to that and me
thy timely aid afford;
With beams of mercy quicken me
according to thy word.

155 From hard'ned ſinners thou remov'ſt
ſalvation far away;
'Tis juſt thou ſhouldſt withdraw from them
who from thy ſtatutes ſtray.

156 Since great thy tender mercies are
to all who thee adore;
According to thy judgments, Lord,
my fainting hopes reſtore.

157 A num'rous hoſt of ſpiteful foes
againſt my life combine;
But all too few to force my ſoul
thy ſtatutes to decline.

158 Thoſe bold tranſgreſſors I beheld,
and was with grief oppreſs'd,
To ſee with what audacious pride
thy cov'nant they tranſgreſs'd.

159 Yet while they ſlight, conſider, Lord,
how I thy precepts love;
O therefore quicken me with beams
of mercy from above.

160 As from the birth of time thy truth
has held thro' ages paſt,
So ſhall thy righteous judgments, firm,
to endleſs ages laſt.

SCHIN.

161 Tho' mighty tyrants, without cauſe,
conſpire my blood to ſhed,
Thy ſacred word has pow'r alone
to fill my heart with dread.

162 And yet that word my joyful breaſt
with heav'nly rapture warms,
Nor conqueſt, nor the ſpoils of war,
have ſuch tranſporting charms.

163 Perfidious practices and lies
I utterly deteſt;
But to thy laws affection bear
too vaſt to be expreſt.

164 Sev'n times a day, with grateful voice,
thy praiſes I reſound,
Becauſe I find thy judgments all
with truth and juſtice crown'd,

165 Secure, ſubſtantial peace have they
who truly love thy law:
No ſmiling miſchief them can tempt,
nor frowning danger awe.

166 For thy ſalvation I have hop'd,
and tho' ſo long delay'd,
With chearful zeal and ſtricteſt care
all thy commands obey'd.
167 Thy teſtimonies I have kept,
and conſtantly obey'd;
Becauſe the love I bore to them
the ſervice eaſy made.
168 From ſtrict obſervance of thy laws
I never yet withdrew,
Convinc'd that my moſt ſecret ways
are open to thy view.

TAU.

169 To my requeſt and earneſt cry
attend, O gracious Lord;
Inſpire my heart with heav'nly ſkill,
according to thy word.
170 Let my repeated pray'r at laſt
before thy throne appear;
According to thy plighted word
for my relief draw near.
171 Then ſhall my grateful lips return
the tribute of their praiſe,
When thou thy counſels haſt reveal'd,
and taught me thy juſt ways.
172 My tongue the praiſes of thy word
ſhall thankfully reſound,
Becauſe thy promiſes are all
with truth and juſtice crown'd.
173 Let thy almighty arm appear
and bring me timely aid;
For I the laws thou haſt ordain'd
my heart's free choice have made.
174 My ſoul has waited long to ſee
thy ſaving grace reſtor'd;
Nor comfort knew, but what thy laws
thy heav'nly laws afford.
175 Prolong my life that I may ſing
my great reſtorer's praiſe;
Whoſe juſtice from the depth of woes
my fainting ſoul ſhall raiſe.
176 Like ſome loſt ſheep I've ſtray'd till I
deſpair my way to find;
Thou, therefore, Lord, thy ſervant ſeek,
who keeps thy laws in mind.

PSALM CXX.

1 IN deep diſtreſs I oft have cry'd
To God, who never yet deny'd
to reſcue me oppreſs'd with wrongs;
2 Once more, O Lord, deliv'rance ſend,
From lying lips my ſoul defend,
and from the rage of ſland'ring tongues.
3 What little profit can accrue?
And yet what heavy wrath is due,
O thou perfidious tongue to thee?
4 Thy ſting upon thyſelf ſhall turn?
Of laſting flames that fiercely burn,
the conſtant fuel thou ſhalt be.
5 But O! how wretched is my doom,
Who am a ſojourner become
in barren Meſech's deſert ſoil!
With Kedar's wicked tents incloſ'd,
To lawleſs ſavages expoſ'd,
who live on nought but theft and ſpoil.
6 My hapleſs dwelling is with thoſe
Who peace and amity oppoſe,
and pleaſure take in others harms:
7 Sweet peace is all I court and ſeek;
But when to them of peace I ſpeak,
they ſtraight cry out, to arms, to arms.

PSALM CXXI.

1 TO Sion's hill I lift my eyes,
from thence expecting aid;
2 From Sion's hill and Sion's God,
who heav'n and earth has made.
3 Then, thou, my ſoul, in ſafety reſt,
thy guardian will not ſleep.
4 His watchful care that Iſr'el guards
will Iſr'el's monarch keep.
5 Shelter'd beneath th' Almighty's wings
thou ſhalt ſecurely reſt,
6 Where neither ſun nor moon ſhall thee
by day or night moleſt.
7 From common accidents of life
his care ſhall guard thee ſtill: (foes,
8 From the blind ſtrokes of chance and
that lie in wait to kill.
9 At home, abroad, in peace, in war,
thy God ſhall thee defend;
Conduct thee thro' life's pilgrimage
ſafe to thy journey's end.

PSALM CXXII.

1 O'Twas a joyful ſound to hear
our tribes devoutly ſay,
Up Iſr'el to the temple haſte,
and keep your feſtal day.
2 At Salem's courts we muſt appear
with our aſſembled pow'rs;
3 In ſtrong and beauteous order rang'd
like her united tow'rs.
4 'Tis thither by divine command,
the tribes of God repair,
Before his ark to celebrate
his name with praiſe and pray'r.
5 Tribunals ſtand erected there;
where equity takes place;
There ſtand the courts and palaces
of royal David's race.
6 O, pray we then for Salem's peace,
for they ſhall proſp'rous be,
(Thou holy city of our God!)
who bear true love to thee.
7 May peace within thy ſacred walls
a conſtant gueſt be found,
With plenty and proſperity
thy palaces be crown'd.
8 For my dear brethrens ſake, and friends,
no leſs than brethren dear,
I'll pray,—May peace in Salem's tow'rs
a conſtant gueſt appear.
9 But moſt of all I'll ſeek thy good,
and ever wiſh thee well,
For Sion and the temple's ſake,
where God vouchſafes to dwell.

PSALM CXXIII.

1, 2 ON thee, who dwell'ſt above the ſkies,
For mercy wait my longing eyes;
As ſervants watch their maſters hands,
And maids their miſtreſſes commands.
3, 4 O then have mercy on us, Lord,
Thy gracious aid to us afford,
To us whom cruel foes oppreſs,
Grown rich and proud by our diſtreſs.

PSALM CXXIV.

1 HAD not the Lord (may Iſr'el ſay)
been pleas'd to interpoſe,
2 Had he not then eſpous'd our cauſe
when men againſt us roſe,
3, 4, 5 Their wrath had ſwallow'd us alive,
and rag'd without controul;
Their ſpite and pride's united floods
had quite o'erwhelm'd our ſoul.
6 But prais'd be our eternal Lord,
who reſcu'd us that day,
Nor to their ſavage jaws gave up
our threatned lives a prey.
7 Our ſoul is like a bird eſcap'd
from out the fowler's net;
The ſnare is broke, their hopes are
and we at freedom ſet. (croſt,
8 Secure in his almighty name,
our confidence remains,
Who, as he made both heav'n and earth,
of both ſole monarch reigns.

PSALM CXXV.

1 WHO place on Sion's God their truſt,
like Sion's rock ſhall ſtand,
Like her immoveable be fixt
by his almighty hand.
2 Look how the hills on ev'ry ſide
Jeruſalem incloſe;
So ſtands the Lord around his ſaints
to guard 'em from their foes.
3 The wicked may afflict the juſt,
but ne'er too long oppreſs,
Nor force him by deſpair to ſeek
baſe means for his redreſs.
4 Be good, O righteous God, to thoſe
who righteous deeds affect,
The heart that innocence retains
let innocence protect.
5 All thoſe who walk in crooked paths,
the Lord ſhall ſoon deſtroy;
Cut off th' unjuſt, but crown the ſaints
with laſting peace and joy.

PSALM CXXVI.

1 WHen Sion's God her ſons recall'd
from long captivity,
It ſeem'd at firſt a pleaſing dream
of what we wiſh'd to ſee.
2 But ſoon in unaccuſtom'd mirth
we did our voice employ,
And ſung our great reſtorer's praiſe
in thankful hymns of joy.
3 Our heathen foes repining ſtood,
yet were compell'd to own,
That great and wond'rous was the
our God for us had done. (work

3 'Twas great, ſay they, 'twas wond'rous great;
much more ſhould we confeſs;
The Lord has done great things whereof
we reap the glad ſucceſs.

4 To us bring back the remnant, Lord,
of Iſr'el's captive bands,
More welcome than refreſhing ſhow'rs
to parcht and thirſty lands. (tears,
5 That we, whoſe work commenc'd in
may ſee our labours thrive,
Till finiſh'd with ſucceſs to make
our drooping hearts revive.

6 Tho' he deſpond that ſows his grain,
yet doubtleſs he ſhall come
To bind his full-ear'd ſheaves, and bring
the joyful harveſt home.

PSALM CXXVII.

1 WE build with fruitleſs coſt, unleſs
the Lord the pile ſuſtain,
Unleſs the Lord the city keep,
the watchman wakes in vain.
2 In vain we riſe before the day,
and late to reſt repair,
Allow no reſpite to our toil,
and eat the bread of care.

Supplies of life, with eaſe to them,
he on his ſaints beſtows;
He crowns their labour with ſucceſs,
their nights with ſound repoſe.
3 Children, thoſe comforts of our life,
are preſents from the Lord:
He gives a num'rous race of heirs
as piety's reward.

4 As arrows in a giant's hand,
when marching forth to war;
Ev'n ſo the ſons of ſprightly youth,
their parents ſafeguard are.
5 Happy the man, whoſe quiver's fill'd
with theſe prevailing arms;
He need not fear to meet his foe,
at law, or war's alarms.

PSALM CXXVIII.

1 THe man is bleſt who fears the Lord,
nor only worſhip pays;
But keeps his ſteps confin'd with care,
to his appointed ways.
2 He ſhall upon the ſweet returns
of his own labour feed:
Without dependance live and ſee
his wiſhes all ſucceed.

3 His wife, like a fair fertile vine,
her lovely fruit ſhall bring;
His children like young olive plants
about his table ſpring.
4, 5 Who fears the Lord ſhall proſper thus,
him Sion's God ſhall bleſs;
And grant him all his days to ſee
Jeruſalem's ſucceſs.

6 He ſhall live on, till heirs from him
deſcend with vaſt increaſe: (ſtate,
Much bleſs'd in his own proſp'rous
and more in Iſr'el's peace.

PSALM CXXIX.

1 FRom my youth up, may Iſr'el ſay,
they oft have me aſſail'd;
2 Reduc'd me oft to heavy ſtraits,
but never quite prevail'd.
3 They oft have plough'd my patient back
with furrows deep and long:
4 But our juſt God hath broke their chains,
and reſcu'd us from wrong.

5 Defeat, confuſion, ſhameful rout
be ſtill the doom of thoſe,
Their righteous doom, who Sion hate,
and Sion's God oppoſe.
6 Like corn upon our houſes tops,
untimely let them fade:
Which too much heat and want of root,
have blaſted in the blade.

7 Which in his arms no reaper takes,
but unregarded leaves;
Nor binder thinks it worth his pains
to fold it into ſheaves;
8 No traveller that paſſes by,
vouchſafes a minute's ſtop,
To give it one kind look, or crave
heav'n's bleſſing on the crop.

PSALM CXXX.

1 FROM loweſt depths of woe,
to God I ſend my cry:
2 Lord! hear my ſupplicating voice,
and graciouſly reply.
3 Shouldſt thou ſeverely judge
who can the trial bear?
4 But thou forgiv'ſt, leſt we deſpond,
and quite renounce thy fear.
5 My ſoul with patience waits
for thee the living Lord;
My hopes are on thy promiſe built,
thy never-failing word.
6 My longing eyes look out
for thy enliv'ning ray;
More duly than the morning watch
to 'ſpy the dawning day

7 Let Iſr'el truſt in God,
no bounds his mercy knows;
The plenteous ſource and ſpring from
eternal ſuccour flows. (whence
8 Whoſe friendly ſtreams to us
ſupplies in want convey;
A healing ſpring, a ſpring to cleanſe
and waſh our guilt away.

PSALM CXXXI.

1 O Lord, I am not proud of heart,
nor caſt a ſcornful eye;
Nor my aſpiring thoughts employ
in things for me too high.
2 With infant innocence thou know'ſt
I have myſelf demean'd;
Compos'd to quiet like a babe,
that from the breaſt is wean'd.

3 Like me let Iſr'el hope in God,
his aid alone implore:
Both now and ever truſt in him
who lives for ever more.

PSALM CXXXII.

1 LET David, Lord, a conſtant place
in thy remembrance find;
Let all the ſorrows he endur'd,
be ever in thy mind.
2 Remember what a ſolemn oath
to thee, his Lord, he ſwore;
How to the mighty God he vow'd,
whom Jacob's ſons adore.

3, 4 I will not go into my houſe,
nor to my bed aſcend;
No ſoft repoſe ſhall cloſe my eyes,
nor ſleep my eye-lids bend;
5 Till for the Lord's deſign'd abode
I mark the deſtin'd ground;
Till I a decent place of reſt
for Jacob's God have found.

6 Th' appointed place, with ſhouts of joy,
at Ephrata we found: (fields,
And made the wood and neighb'ring
our glad applauſe reſound.
7 O with due rev'rence let us then,
to his abode repair:
And proſtrate at his footſtool fall'n,
pour out our humble pray'r.

8 Ariſe, O Lord, and now poſſeſs
thy conſtant place of reſt;
Be that not only with thy ark,
but with thy preſence bleſt. (ouſneſs,
9, 10 Cloathe thou thy prieſts with righte-
make thou thy ſaints rejoice;
And for thy ſervant David's ſake,
hear thine anointed's voice.

11 God ſware to David in his truth,
(nor ſhall his oath be vain)
One of thy offspring after thee
Upon thy throne ſhall reign.
12 And if thy ſeed my cov'nant keep,
and to my laws ſubmit,
Their children too upon thy throne,
for evermore ſhall ſit.

13, 14 For Sion does in God's eſteem,
all other ſeats excel;
His place of everlaſting reſt,
where he deſires to dwell.
15, 16 Her ſtore, ſays he, I will increaſe,
Her poor with plenty bleſs;
Her ſaints ſhall ſhout for joy, her prieſts
my ſaving health confeſs.

17 There David's pow'r ſhall long remain
in his ſucceſſive line:
And my anointed ſervants there
ſhall with freſh luſtre ſhine,
18 The faces of his vanquiſh'd foes
Confuſion ſhall o'erſpread; (crown
Whilſt with confirm'd ſucceſs, his
ſhall flouriſh on his head.

PSALM CXXXIII.

1 HOW vaſt muſt their advantage be,
how great their pleaſure prove,
Who live like brethren, and conſent
in offices of love!
2 True love is like that precious oil,
which, pour'd on Aaron's head,

Ran down his beard, and o'er his robes
its coſtly moiſture ſhed.

3 'Tis like refreſhing dew, which does
on Hermon's top diſtil;
Or like the early drops that fall
on Sion's fruitful hill.
4 For Sion is the choſen ſeat,
where the almighty king
The promis'd bleſſing has ordain'd,
and life's eternal ſpring.

PSALM CXXXIV.

1 BLESS God, ye ſervants that attend
upon his ſolemn ſtate;
That in his temple night by night,
with humble rev'rence wait.
2, 3 Within his houſe lift up your hands,
and bleſs his holy name;
From Sion bleſs thy Iſr'el, Lord,
who heav'n and earth didſt frame.

PSALM CXXXV.

1 O Praiſe the Lord with one conſent,
and magnify his name;
Let all the ſervants of the Lord
his worthy praiſe proclaim.
2 Praiſe him all ye that in his houſe,
attend with conſtant care;
With thoſe that to his outmoſt courts,
with humble zeal repair.

3 For this our trueſt int'reſt is
glad hymns of praiſe to ſing;
And with loud ſongs to bleſs his name,
a moſt delightful thing.
4 For God his own peculiar choice
the ſons of Jacob makes:
And Iſr'el's offspring for his own
moſt valu'd treaſure takes.

5 That God is great we often have
by glad experience found:
And ſee how he with wond'rous pow'r
above all Gods is crown'd.
6 For he with unreſiſted ſtrength
performs his ſov'reign will;
In heav'n and earth, and wat'ry ſtores
that earth's deep caverns fill.
7 He raiſes vapours from the ground.
which, pois'd in liquid air, (which
Fall down at laſt in ſhow'rs, thro'
his dreadful lightnings glare (winds:
8 He from his ſtore-houſe brings the
and he with vengeful hand,
The firſt born ſlew of man and beaſt,
thro' Egypt's mourning land.

9 He dreadful ſigns and wonders ſhew'd
thro' ſtubborn Egypt's coaſts:
Nor Pharaoh could his plague eſcape,
nor all his num'rous hoſts.
10, 11 'Twas he that various nations ſmote,
and mighty kings ſuppreſs'd;
Sihon and Og, and all beſides,
who Canaan's land poſſeſs'd.

12, 13 Their land upon his choſen race
he firmly did entail;
For which his fame ſhall always laſt,
his praiſe ſhall never fail.
14 For God ſhall ſoon his people's cauſe
with pitying eyes ſurvey;
Repent him of his wrath and turn
his kindled rage away.

15 Thoſe idols, whoſe falſe worſhip
o'er all the heathen lands, (ſpreads
Are made of ſilver and of gold,
the work of human hands. (tongues,
16, 17 They move not their fictitious
nor ſee with poliſh'd eyes:
Their counterfeited ears are deaf,
no breath their mouth ſupplies.

18 As ſenſeleſs as themſelves are they
that all their ſkill apply
To make them; or in dangerous times,
on them for aid rely.
19 Their juſt returns of thanks to God
let grateful Iſr'el pay:
Nor let the prieſts of Aaron's race
to bleſs the Lord delay.
20 Their ſenſe of his unbounded love
let Levi's houſe expreſs:
And let all thoſe that fear the Lord,
his name for ever bleſs.
21 Let all with thanks his wond'rous
in Sion's courts proclaim; (works
Let them in Salem, where he dwells,
exalt his holy name.

PSALM CXXXVI.

1 TO God the mighty Lord,
your joyful thanks repeat;
To him due praiſe afford,
as good as he is great:
For God does prove
our conſtant friend,
His boundleſs love
ſhall never end.

2, 3 To him whoſe wond'rous pow'r
all other gods obey,
Whom earthly kings adore,
this grateful homage pay.
For God, &c.

4, 5 By his almighty hand
amazing works are wrought;
The heav'ns by his command
were to perfection brought.
For God, &c.

6 He ſpread the ocean round
about the ſpacious land:
And made the riſing ground
above the waters ſtand.
For God, &c.

7, 8, 9 Through heav'n he did diſplay
his num'rous hoſts of light;
The ſun to rule by day,
the moon and ſtars by night.
For God, &.

10, 11, 12 He ſtruck the firſt-born dead,
of Egypt's ſtubborn land:
And thence his people led
with his reſiſtleſs hand.
For God, &c.

13, 14 By him the raging ſea,
as if in pieces rent,
Diſclos'd a middle way,
thro' which his people went.
For God, &c.

15 Where ſoon he overthrew
proud Pharaoh and his hoſt,
Who daring to purſue,
were in the billows loſt.
For God, &c.

16, 17, 18 Thro' deſarts vaſt and wild
he led the choſen ſeed:
And famous princes foil'd,
And made great monarchs bleed.
For God, &c.

19, 20 Sihon, whoſe potent hand
great Ammon's ſceptre ſway'd,
And Og, whoſe ſtern command
rich Baſhan's land obey'd.
For God, &c.
21, 22 And of his wond'rous grace
their lands whom he deſtroy'd,
He gave to Iſr'el's race,
to be by them enjoy'd.
For God, &c.

23, 24 He in our depth of woes,
on us with favour thought;
And from our cruel foes
in peace and ſafety brought.
For God, &c.

25, 26 He does the food ſupply,
on which all creatures live,
To God who reigns on high
eternal praiſes give.
For God will prove
our conſtant friend:
His boundleſs love
ſhall never end.

PSALM CXXXVII.

1 WHen we our wearied limbs to reſt,
ſat down by proud Euphrates
ſtream;
We wept with doleful thoughts oppreſt,
and Sion was our mournful theme.
2 Our harps, that when with joy we ſung,
were wont their tuneful parts to bear,
With ſilent ſtring neglected hung
on willow-trees that wither'd there.

3 Mean while our foes, who all conſpir'd
to triumph in our ſlaviſh wrongs,
Muſick and Mirth of us requir'd,
"come ſing us one of Sion's ſongs."
4 How ſhall we tune our voice to ſing,
or touch our harps with ſkilful hands?
Shall hymns of joy to God our king,
be ſung by ſlaves in foreign lands?

5 O Salem, our once happy ſeat;
when I of thee forgetful prove,
Let then my trembling hand forget
the ſpeaking ſtrings with art to move.
6 If I to mention thee forbear,
eternal ſilence ſeize my tongue:
Or if I ſing one chearful ayre
till thy deliv'rance is my ſong.

7 Remember, Lord, how Edom's race
in thy own city's fatal day,
Cry'd out, "her ſtately walls deface,
"and with the ground quite level lay"
8 Proud Babel's daughter doom'd to be
of grief and woe the wretched prey;
Bleſt is the man who ſhall to thee
the wrongs thou lay'ſt on us repay.
9 Thrice bleſt, who with juſt rage poſſeſt,
and deaf to all the parent's moans,
Shall ſnatch thy infants from thy breaſt,
and daſh their heads againſt the
ſtones.

PSALM CXXXVIII.

1 WIth my whole heart, my God and
thy praiſe I will proclaim; (king,
Before the gods with joy I'll ſing,
and bleſs thy holy name,
2 I'll worſhip at thy ſacred ſeat,
and with thy love inſpir'd,
The praiſes of thy truth repeat,
o'er all thy works admir'd.
3 Thou graciouſly inclin'dſt thy ear,
when I to thee did cry:
And when my ſoul was preſt with fear,
didſt inward ſtrength ſupply.
4 Therefore ſhall ev'ry earthly prince
thy name with praiſe purſue;
Whom theſe admir'd events convince,
that all thy works are true.
5 They, all thy wond'rous ways, O Lord,
with chearful ſongs ſhall bleſs;
And all thy glorious acts record,
thy awful pow'r confeſs.
6 For God, altho' enthron'd on high,
does thence the poor reſpect;
The proud far off, his ſcornful eye
Beholds with juſt neglect.
7 Tho' I with troubles am oppreſt,
he ſhall my foes diſarm,
Relieve my ſoul when moſt diſtreſs'd,
and keep me ſafe from harm.
8 The Lord, whoſe mercies ever laſt,
ſhall fix my happy ſtate:
And mindful of his favours paſt,
ſhall his own work compleat.

PSALM CXXXIX.

1, 2 THou, Lord, by ſtricteſt ſearch
haſt known
My riſing up, and lying down;
My ſecret thoughts are known to thee,
Known long before conceiv'd by me.
3 Thine eye my bed and path ſurveys,
My public haunts and private ways;
4 Thou know'ſt what 'tis my lips would
My yet unutter'd words intent. (vent,
5 Surrounded by thy pow'r I ſtand,
On ev'ry ſide I find thy hand.
6 O ſkill, for human reach too high!
Too dazling bright for mortal eye!
7 O could I ſo perfidious be,
To think of once deſerting thee!
Where, Lord, could I thy influence ſhun,
Or whither from thy preſence run?
8 If up to heav'n I take my flight, (light:
'Tis then thou dwell'ſt enthron'd in
Or dive to hell's infernal plains,
'Tis there almighty vengeance reigns.
9 If I the morning's wings could gain,
And fly beyond the weſtern main,
10 Thy ſwifter hand would firſt arrive,
And there arreſt thy fugitive.
11 Or ſhould I try to ſhun thy ſight
Beneath the ſable wings of night;
One glance from thee, one piercing ray
Would kindle darkneſs into day.
12 The veil of night is no diſguiſe,
No ſcreen from thy all-ſearching eyes;
Thro' midnight ſhades thou find'ſt thy
As in the blazing noon of day. (way
13 Thou know'ſt the texture of my heart,
My reins, and ev'ry vital part,
Each ſingle thread in nature's loom,
By thee was cover'd in the womb.
14 I'll praiſe thee, from whoſe hands I
A work of ſuch a curious frame; (came,
The wonders thou in me haſt ſhown,
My ſoul with grateful joy muſt own.
15 Thine eyes my ſubſtance did ſurvey,
While yet a lifeleſs maſs it lay,
In ſecret how exactly wrought,
Ere from its dark incloſure brought.
16 Thou didſt the ſhapeleſs embryo ſee,
Its parts were regiſter'd by thee;
Thou ſaw'ſt the daily growth they took,
Form'd by the model of thy book.
17 Let me acknowledge too, O God,
That ſince this maze of Life I trod,
Thy thoughts of Love to me ſurmount,
The pow'r of numbers to recount.
18 Far ſooner could I reckon o'er
The ſands upon the ocean's ſhore;
Each morn, reviſing what I've done,
I find th' account but new begun.
19 The wicked thou ſhalt ſlay, O God:
Depart from me, ye men of blood,
20 Whoſe tongues heav'n's majeſty prophane,
And take th' almighty's name in vain.
21 Lord, hate not I their impious crew,
Who thee with enmity purſue?
And does not grief my heart oppreſs,
When reprobates thy laws tranſgreſs?
22 Who practiſe enmity to thee,
Shall utmoſt hatred have from me:
Such men I utterly deteſt,
As if they were my foes profeſt.
23, 24 Search, try, O God, my thoughts
and heart,
If miſchief lurks in any part:
Correct me where I go aſtray,
And guide me in thy perfect way.

PSALM CXL.

1 PReſerve me, Lord, from crafty foes
of treacherous intent;
2 And from the ſons of violence,
on open miſchief bent.
3 Their ſland'ring tongue the ſerpent's
in ſharpneſs does exceed; (ſting
Between their lips the gall of aſps
and adder's venom breed.
4 Preſerve me, Lord, from wicked hands,
nor leave my ſoul forlorn,
A prey to ſons of violence,
who have my ruin ſworn.
5 The proud for me have laid their ſnare,
and ſpread their wily net;
With traps and gins, where'er I move,
I find my ſteps beſet.
6 But thus environ'd with diſtreſs,
thou art my God, I ſaid,
Lord, hear my ſupplicating voice,
that calls to thee for aid.
7 O Lord, the God, whoſe ſaving ſtrength
kind ſuccour did convey;
And cover'd my advent'rous head
in battle's doubtful day;
8 Permit not their unjuſt deſigns
to anſwer their deſire;
Leſt they, encourag'd by ſucceſs,
to bolder crimes aſpire.
9 Let firſt their chiefs the ſad effects
of their injuſtice mourn,
The blaſt of their envenom'd breath,
upon themſelves return.
10 Let them who kindled firſt the flame,
its ſacrifice become;
The pit they digg'd for me, be made
their own untimely tomb.
11 Tho' ſlander's breath may raiſe a ſtorm,
it quickly will decay:
Their rage does but the torrent ſwell
that bears themſelves away.
12 God will aſſert the poor man's cauſe,
and ſpeedy ſuccour give;
The juſt ſhall celebrate his praiſe,
and in his preſence live.

PSALM CXLI.

1 TO thee, O Lord, my cries aſcend,
O haſte to my relief:
And with accuſtom'd pity hear
the accents of my grief.
2 Inſtead of off'rings, let my pray'r
like morning incenſe riſe;
My lifted hands ſupply the place
of ev'ning ſacrifice.
3 From haſty language curb my tongue,
and let a conſtant guard
Still keep the portal of my lips
with wary ſilence barr'd.
4 From wicked men's deſigns and deeds
my heart and hands reſtrain:
Nor let me in the booty ſhare
of their unrighteous gain.
5 Let upright men reprove my faults,
and I ſhall think them kind;
Like balm that heals a wounded head,
I there reproof ſhall find.
And in return, my fervent pray'r
I ſhall for them addreſs,
When they are tempted and reduc'd,
like me, to ſore diſtreſs.
6 When ſculking in Engedi's rock,
I to their chiefs appeal
If one reproachful word I ſpoke,
when I had power to kill:
7 Yet us they perſecute to death,
our ſcatter'd ruins lie,

As thick as from the hewer's axe,
the ſever'd ſplinters fly.
8 But, Lord, to thee I ſtill direct
my ſupplicating eyes;
O leave not deſtitute my ſoul,
whoſe truſt on thee relies:
9 Do thou preſerve me from the ſnares,
that wicked hands have laid:
Let them in their own nets be caught,
while my eſcape is made.

PSALM CXLII.

1 TO God with mournful voice,
in deep diſtreſs I pray'd;
2 Made him the umpire of my cauſe,
my wrong before him laid.
3 Thou didſt my ſteps direct,
when my griev'd ſoul deſpair'd;
For where I thought to walk ſecure,
they had their traps prepar'd.

4 I look'd, but found no friend,
to own me in diſtreſs;
All refuge fail'd, no man vouchſaf'd
his pity, or redreſs.
5 To God, at laſt, I pray'd,
thou, Lord, my refuge art;
My portion in the land of life,
'till life itſelf depart.

6 Reduc'd to greateſt ſtraits,
to thee I make my moan,
O! ſave me from oppreſſing foes,
for me too powerful grown.
7 That I may praiſe thy name
my ſoul from priſon bring:
Whilſt of thy kind regard to me
aſſembled ſaints ſhall ſing.

PSALM CXLIII.

1 LOrd, hear my pray'r, and to me cry
thy wonted audience lend:
In thy accuſtom'd faith and truth
a gracious anſwer ſend.
2 Nor at thy ſtrict tribunal bring
thy ſervant to be try'd;
For in thy ſight no living man
can e'er be juſtify'd.

3 The ſpiteful foe purſues my life,
whoſe comforts all are fled:
He drives me into caves as dark
as manſions of the dead.
4 My ſpirit therefore is o'erwhelm'd,
and ſinks within my breaſt;
My mournful heart grows deſolate,
with heavy woes oppreſt.

5 I call to mind the days of old,
and wonders thou haſt wrought:
My former dangers and eſcapes
employ my muſing thought.
6 To thee my hands in humble pray'r
I fervently ſtretch out;
My ſoul for thy refreſhment thirſts,
like land oppreſs'd with drought.

7 Hear me with ſpeed, my ſpirit fails,
thy face no longer hide;
Leſt I become forlorn, like them
that in the grave reſide.
8 Thy kindneſs early let me hear,
whoſe truſt on thee depends:
Teach me the way where I ſhould go,
my ſoul to thee aſcends.

9 Do thou, O Lord, from all my foes,
preſerve and ſet me free;
A ſafe retreat againſt their rage,
my ſoul implores from thee.
10 Thou art my God, thy righteous will
inſtruct me to obey:
Let thy good Spirit lead and keep
my ſoul in thy right way.
11 O! for the ſake of thy great name,
revive my drooping heart;
For thy truth's ſake, to me diſtreſs'd,
thy promis'd aid impart.
12 In pity to my ſuff'ring's, Lord,
reduce my foes to ſhame;
Slay them that perſecute a ſoul
devoted to thy name.

PSALM CXLIV.

1 FOR ever bleſs'd be God the Lord,
who does his needful aid impart,
At once both ſtrength and ſkill afford
to wield my arms with warlike art.
2 His goodneſs is my fort and tow'r,
my ſtrong deliv'rance and my ſhield;
In him I truſt, whoſe matchleſs pow'r
makes to my ſway fierce nations
yield.

3 Lord, what's in man that thou ſhouldſt
ſuch tender care of him to take; (love
What in his offspring could thee move
ſuch great account of him to make?
4 The life of man does quickly fade,
his thoughts but empty are and vain,
His days are like a flying ſhade,
of whoſe ſhort ſtay no ſigns remain.

5 In ſolemn ſtate, O God, deſcend,
whilſt heav'n its lofty head inclines,
The ſmoaking hills aſunder rend,
of thy approach the awful ſigns.
6 Diſcharge thy dreadful light'nings round,
and make my ſcatter'd foes retreat;
Them with thy pointed arrows wound;
and their deſtruction ſoon compleat.

7, 8 Do thou, O Lord, from heav'n engage
thy boundleſs pow'r my foes to quell,
And ſnatch me from the ſtormy rage
of threat'ning waves that proudly
ſwell.
Fight thou againſt my foreign foes,
who utter ſpeeches falſe and vain;
Who, tho' in ſolemn leagues they cloſe,
their ſworn engagements ne'er maintain.

9 So I to thee, O king of kings, (raiſe:
in new-made hymns my voice ſhall
And inſtruments of various ſtrings,
ſhall help me thus to ſing thy praiſe:
10 "God doth to kings his aid afford,
"to them his ſure ſalvation ſends;
"'Tis he that from the murd'ring
ſword,
"his ſervant David ſtill defends."
11 Fight thou againſt my foreign foes,
who utter'd ſpeeches falſe and vain;
Who, tho' in ſolemn leagues they cloſe,
their ſworn engagements ne'er maintain. (grow
12 Then our young ſons like trees ſhall
well planted in ſome fruitful place;
Our daughters ſhall like pillars ſhow,
deſign'd ſome royal court to grace.

13 Our garners fill'd with various ſtore,
ſhall us and ours with plenty feed,
Our ſheep increaſing more and more,
ſhall thouſands and ten thouſands
breed.
14 Strong ſhall our labouring oxen grow,
nor in their conſtant labour faint:
Whilſt we no war nor ſlav'ry know,
and in our ſtreets hear no complaint.

15 Thrice happy is that people's caſe,
whoſe various bleſſings thus abound;
Who God's true worſhip ſtill embrace,
and are with his protection crown'd.

PSALM CXLV.

1, 2 THee I'll extol, my God and king
thy endleſs praiſe proclaim.
This tribute daily I will bring,
and ever bleſs thy name.
3 Thou, Lord, beyond compare art great,
and highly to be prais'd;
Thy majeſty with boundleſs height,
above our knowledge rais'd.

4 Renown'd for mighty acts, thy fame
to future times extends;
From age to age, thy glorious name
ſucceſſively deſcends;
5, 6 Whilſt I thy glory and renown
and wond'rous works expreſs;
The world with me thy might ſhall
and thy great pow'r confeſs. (own,

7 The praiſe that to thy love belongs,
they ſhall with joy proclaim;
Thy truth of all their grateful ſongs
ſhall be the conſtant theme.
8 The Lord is good, freſh acts of grace
his pity ſtill ſupplies;
His anger moves with ſloweſt pace,
his willing mercy flies.

9, 10 Thy love through earth extends its
to all thy works expreſs: (fame
Theſe ſhew thy praiſe, whilſt thy great
is by thy ſervants bleſt. (name
11 They, with the glorious proſpect fir'd,
ſhall of thy kingdom ſpeak;
And thy great pow'r by all admir'd,
their lofty ſubject make.

12 God's glorious works of ancient date,
ſhall thus to all be known;
And thus his kingdom's royal ſtate,
with public ſplendor ſhown.
13 His ſtedfaſt throne from changes free,
ſhall ſtand for ever faſt:
His boundleſs ſway no end ſhall ſee
but time itſelf out-laſt.

PART

PART II.

14, 15 The Lord does them ſupport that
and makes the proſtrate riſe; (fall,
For his kind aid all creatures call,
who timely food ſupplies.
16 Whate'er their various wants require
with open hand he gives:
And ſo fulfils the juſt deſire
of ev'ry thing that lives.

17, 18 How holy is the Lord, how juſt!
how righteous all his ways!
How nigh to him, who with firm truſt,
for his aſſiſtance prays!
19 He grants the full deſires of thoſe
who him with fear adore:
And will their troubles ſoon compoſe,
when they his aid implore.

20 The Lord preſerves all thoſe with care
whom grateful love employs;
But ſinners, who his vengeance dare,
with furious rage deſtroys.
21 My time to come, in praiſes ſpent,
ſhall ſtill advance his fame:
And all mankind with one conſent,
for ever bleſs his name.

PSALM CXLVI.

1, 2 O Praiſe the Lord, and thou my ſoul
for ever bleſs his name;
His wond'rous love, while life ſhall laſt,
my conſtant praiſe ſhall claim.
3 On kings, the greateſt ſons of men,
let none for aid rely;
They cannot ſave in dang'rous times,
nor timely help apply.

4 Depriv'd of breath to duſt they turn,
and there neglected lie;
And all their thoughts and vain deſigns
together with them die.
5 Then happy he, who Jacob's God
for his protector takes; (Lord
Who ſtill with well-plac'd hope, the
his conſtant refuge makes.

6 The Lord, who made both heav'n and
and all that they contain, (earth,
Will never quit his ſtedfaſt truth,
nor make his promiſe vain.
7 The poor oppreſs'd from all their
are eas'd by his decree: (wrongs
He gives the hungry needful food,
and ſets the pris'ners free.

8 By him the blind receive their ſight,
the weak and fall'n he rears;
With kind regard and tender love
he for the righteous cares.
9 The ſtranger he preſerves from harm,
the orphan kindly treats,
Defends the widow, and the wiles
of wicked men defeats.

10 The God that does in Sion dwell,
is our eternal king;
From age to age his reign endures,
let all his praiſes ſing.

PSALM CXLVII.

1 O Praiſe the Lord with hymns of joy,
and celebrate his fame:
For pleaſant, good, and comely 'tis
to praiſe his holy name.
2 His holy city God will build,
tho' levell'd with the ground;
Bring back his people, tho' diſpers'd
thro' all the nations round.
3, 4 He kindly heals the broken hearts,
and all their wounds doth cloſe;
He tells the number of the ſtars,
their ſev'ral names he knows.
5, 6 Great is the Lord, and great his
his wiſdom has no bound; (pow'r,
The meek he raiſes, and throws down
the wicked to the ground.
7 To God the Lord, a hymn of praiſe
with grateful voices ſing;
To ſongs of triumph tune the harp,
and ſtrike each warbling ſtring.
8 He covers heav'n with clouds, and
refreſhing rain beſtows: (thence
Thro' him, on mountain tops, the graſs
with wond'rous plenty grows.
9 He, ſavage beaſts that looſely range,
with timely food ſupplies;
He feeds the ravens tender brood,
and ſtops their hungry cries.
10 He values not the warlike ſteed,
but does his ſtrength diſdain:
The nimble foot that ſwiftly runs,
no prize from him can gain.
11 But he, to him that fears his name,
his tender love extends;
To him that on his boundleſs grace
with ſtedfaſt hope depends.
12, 13 Let Sion and Jeruſalem
to God their praiſe addreſs;
Who fenc'd their gates with maſſy bars,
and does with children bleſs.
14, 15 Thro' all their borders he gives
with fineſt wheat they're fed; (peace,
He ſpeaks the word and what he wills,
is done as ſoon as ſaid.
16 Large flakes of ſnow, like fleecy wool,
deſcend at his command:
And hoary froſt, like aſhes ſpread,
is ſcatter'd o'er the land.
17 When join'd to theſe, he does his hail
in little morſels break;
Who can againſt his piercing cold
ſecure defences make?
18 He ſends his word, which melts the
he makes his wind to blow; ice;
And ſoon the ſtreams congeal'd before,
in plenteous currents flow.
19 By him his ſtatutes and decrees
to Jacob's ſons were ſhown;
And ſtill to Iſr'el's choſen ſeed,
his righteous laws are known.
20 No other nation this can boaſt,
nor did he e'er afford
To heathen lands his oracles
and knowledge of his word.
Hallelujah.

PSALM CXLVIII.

1, 2 Ye boundleſs realms of joy,
Exalt your maker's fame,
His praiſe your ſong employ
Above the ſtarry frame;
Your voices raiſe,
Ye cherubim,
And ſeraphim,
To ſing his praiſe.

3, 4 Thou moon, that rul'ſt the night,
And ſun that guid'ſt the day;
Ye glitt'ring ſtars of light,
To him your homage pay;
His praiſe declare,
Ye heav'ns above,
And clouds that move
In liquid air.

5, 6 Let them adore the Lord,
And praiſe his holy name,
By whoſe almighty word,
They all from nothing came;
And all ſhall laſt
From changes free;
His firm decree
Stands ever faſt.

7, 8 Let earth her tribute pay;
Praiſe him, ye dreadful whales,
And fiſh, that thro' the ſea
Glide ſwift with glitt'ring ſcales;
Fire, hail, and ſnow,
And miſty air,
And winds that, where
He bids them, blow.

9, 10 By hills and mountains (all
In grateful concert join'd)
By cedars ſtately-tall,
And trees for fruit deſign'd;
By ev'ry beaſt,
And creeping thing,
And fowl of wing,
His name be bleſt.

11, 12 Let all of royal birth,
With thoſe of humbler frame,
And judges of the earth,
His matchleſs praiſe proclaim;
In this deſign
Let youths and maids,
And hoary heads
With children join.

13 United zeal be ſhown,
His wond'rous fame to raiſe,
Whoſe glorious name alone
Deſerves our endleſs praiſe.
Earth's utmoſt ends
His pow'r obey:
His glorious ſway
The ſky tranſcends.

14 His choſen ſaints to grace,
He ſets them up on high,
And favours Iſr'el's race,
Who ſtill to him are nigh.
O therefore raiſe
Your grateful voice,
And ſtill rejoice
The Lord to praiſe.

PSALM CXLXIX.

1, 2 O Praiſe ye the Lord,
prepare your glad voice,
His praiſe in the great
aſſembly to ſing.
In our great creator
let Iſr'el rejoice ;
And children of Sion
be glad in their king.

3, 4 Let them his great name
extol in the dance ;
With timbrel and harp
his praiſes expreſs ;
Who always takes pleaſure
his ſaints to advance,
And with his ſalvation
the humble to bleſs.

5, 6 With glory adorn'd
his people ſhall ſing
To God who their beds
with ſafety does ſhield ;
Their mouths fill'd with praiſes
of him their great king ;
Whilſt a two-edged ſword
their right-hand ſhall wield.

7, 8 Juſt vengeance to take
for injuries paſt ;
To puniſh thoſe lands
for ruin deſign'd ;
With chains as their captives,
to tie their kings faſt,
With fetters of iron
their nobles to bind.

9 Thus ſhall they make good,
when them they deſtroy,
The dreadful decree
which God does proclaim ;
Such honour and triumph
his ſaints ſhall enjoy,
O therefore for ever
exalt his great name.

PSALM CL.

1 O Praiſe the Lord in that bleſt place,
from whence his goodneſs largely flows ;
Praiſe him in heav'n, where he his face
unveil'd in perfect glory ſhows.

2 Praiſe him for all the mighty acts
which he in our behalf has done,
His kindneſs this return exacts,
with which our praiſe ſhould equal run.

3 Let the ſhrill trumpet's warlike voice
make rocks and hills his praiſe rebound ;
Praiſe him with harps melodious noiſe,
and gentle pſalt'ry's ſilver ſound.

4 Let virgin-troops ſoft timbrels bring,
and ſome with graceful motion dance ;
Let inſtruments of various ſtring
with organs join'd, his praiſe advance.

5 Let them who joyful hymns compoſe,
to cymbals ſet their ſongs of praiſe ;
Cymbals of common uſe, and thoſe
that loudly ſound on ſolemn days.

6 Let all, that vital breath enjoy,
the breath he does to them afford,
In juſt returns of praiſe employ,
let ev'ry creature praiſe the Lord !

GLORIA PATRI.

Common Meaſure.

I.

To Father, Son, and holy Ghoſt,
the God whom we adore ;
Be glory, as it was, is now,
and ſhall be evermore.

As Pſalm 15.

II.

To God the Father, Son
and Spirit, glory be ;
As 'twas, and is, and ſhall be ſo
to all eternity.

As the 100th Pſalm.

III.

To Father, Son, and Holy Ghoſt,
the God whom earth and heav'n adore ;
Be glory, as it was of old,
is now, and ſhall be evermore.

As the old 112th, and the laſt part of the 113th Pſalm tune.

IV.

To Father, Son, and Holy Ghoſt,
The God whom heav'n's triumphant hoſt,
and ſuff'ring ſaints on earth adore,
Be glory as in ages paſt,
As now it is, and ſo ſhall laſt
when time itſelf muſt be no more.

As Pſalm 148.

V.

To God the Father, Son,
And Spirit ever bleſt,
Eternal Three in One,
All worſhip be addreſt,
As heretofore,
It was, is now,
And ſhall be ſo
For evermore.

As Pſalm 149.

VI.

By angels in heav'n
of ev'ry degree,
And ſaints upon earth,
all praiſe be addreſt.
To God in three perſons,
one God ever bleſt ;
As it has been, now is,
and always ſhall be.

FINIS.

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DIRECTIONS about the TUNES and MEASURES.

ALL Pſalms of this Verſion in the Common Meaſure *of Eights and Sixes; (that is, where the firſt and third Lines of the ſingle Stanza conſiſt of eight Syllables each, the ſecond and fourth Lines of ſix Syllables each) may be ſung to any of the moſt uſual Tunes:* viz. York-*tune*, Windſor-*tune*, St. David'*s*, Litchfield, Canterbury, Martyrs, St. Mary'*s alias* Hackney, St. Anne'*s-tune*, &c.

As the old 25 *Pſalm, may be ſung the new*, 25, 31, 51, 67, 130, 142.

As the old 113, *the* 37, 46, 50, 63, 76, 91, 110, 113, 120.

As the old 148, *the* 136, 148.

As the old 104, *the* 149.

The Pſalms in this Verſion of four Lines in a ſingle Stanza, and eight Syllables in each Line (if Pſalms of Praiſe or Chearfulneſs) may properly be ſung as the old 100 *Pſalm, or to the Tune of the old* 125 *Pſalm ſecond Metre.*

The penitential, or mournful Pſalms in the ſane Meaſure, may be ſung as the old 51 *Pſalm, which Tunes, with all the fore-mentioned, are printed in he* Supplement *to this new Verſion.*